الأحاديث الأربعين في فضل الرحمة والراحمين

THE FORTY ḤADĪTH ON MERCY AND THOSE WHO SHOW MERCY



IMAM SHAMS AL-DIN
IBN TULUN
AL-SALIHI AL-DIMASHQI
AL-HANAFI

(D. 880 - 953 AH)

PRESENTED BY

Muhammad ibn Yahya al-Ninowy

Translation & Notes by

Rashad Jameer



SHAYKH DR MUHAMMAD al-Ninowy is a Syrian-American scholar and author based in Atlanta, Georgia, whose lineage is traced back to the Prophet Muhammad (blessings and peace be upon him). Al-Ninowy specializes in Hadith sciences. In addition to a PhD in Islamic studies, he also holds a bachelor's degree in microbiology from the University of Illinois, and a Doctor of Medicine degree. He is the founding director of Madina Institute and Seminaries, the Center for Non-Violence and Peace Studies, and the charitable organization Planet Mercy, globally. Madina Institute is a fully accredited higher learning institution offering degree programs in Islamic studies, and is geared toward producing community leaders, thinkers, and scholars. He has been the forerunner in promoting love and non-violence among all people and religions worldwide. Al-Ninowy is also the spiritual guide of the Alawi-Husayni-Ninowi Zawiyah; a Shadhili Rifa'i Sufi school. Among his latest releases is: *The Book of Love*; a reflection book on Islam from the perspective of love.





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*May Allah Ta'ālā forgive him,
his parents, and all believers*

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ض ḍ (An emphatic *d*-like sound made by pressing the entire tongue against the upper palate, with the mouth hollowed to produce a full sound.)

ط ṭ (An emphatic *t* pronounced behind the front teeth ,with the mouth hollowed to produce a full sound.)

ظ ẓ (An emphatic *th*, like the *th* in 'that', made behind the front teeth with the mouth hollowed to produce a full sound.)

ع ʿ (A distinctive Semitic sound made in the middle throat and sounding to a Western ear more like a vowel than a consonant.)

غ **gh** (A guttural sound made at the top of the throat resembling the untrilled German and French *r*, with the mouth hollowed to produce a full sound.)

ف **f**

ق **q**

ك **k**

ل **l**

م **m**

ن **n**

ه **h** (Like the English *h* but with more body, made at the very bottom of the throat.)

و **ū, u, w**

ي **ī, i, y**



CONTENTS

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

INTRODUCTION

ALL PRAISE BELONGS to Allah alone as befits His Majesty and Lordship, and may peace and blessings be upon our Prophet Muḥammad and his Noble Household, and may Allah be well-pleased with his honorable wives, his descendants, his Companions, and his lovers without exception.

Allah Ta'ālā[1] declares:

﴿وَلاَ تَقُولُواْ لِمَنْ أَلْقَى إِلَيْكُمُ السَّلاَمَ
لَسْتَ مُؤْمِناً تَبْتَغُونَ عَرَضَ الْحَيَاةِ
الدُّنْيَا فَعِنْدَ الله مَغَانِمُ كَثِيرَةٌ﴾

﴾*...and do not say to one who gives you the greeting of peace "You are not a believer," aspiring for the goods of this worldly life; for with Allah is great good...*﴿ (Nisa: 94)

Islam is a global religion, one whose message is for a better life for all. It aims to improve the condition of humanity by using wisdom and beautiful admonitions as much as possible through those channels. This message commands its followers to practice justice and to demonstrate excellence, as well as to forbid oppression and corruption. These core principles anchor Islam on the earth. It also calls for positive contribution towards all human beings, through a culture of brotherhood and comradery, overlooking faults, and showing mercy to all human beings; regardless of their race, co-

1 Ta'ālā: *Arabic:* means The One who is above all attributes of the creation, The One who is attributed with the absolute attributes of Godhood.

lour, or creed. Because all human beings are children of one human family, all originating from one soul, as our Merciful Lord said in the Holy Quran:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾

﴿*O People! Be mindful of (your duty to) your Lord, Who created you from a single soul...*﴾
(Nisa: 1)

Unfortunately, however, human beings are negatively impacted by people's behaviour towards them when they are on the receiving end of wrongdoing, harshness, and ill treatment. And if this behaviour persists, day after day, their hearts grow harder and harder, and they mistakenly conclude that the Mercy of Allah (*raḥma*) is restricted and limited, because they wrongly assert that Allah treats them the same way that they treat one another. And they assert that His Bounties and Munificence are commensurate—much like a barter-system (*majdhudh*)—and based upon what they experience from their own behaviour and from their experience dealing with other human beings. So they transfer this negative attitude and bad opinion (*sū al-ẓunn*) that they hold about human beings—and how great it is! —to holding a bad opinion about Allah Ta'ālā , *and there is no power and might save with Allah!*

Regrettably, this is reinforced by many of the Islamic speakers and preachers who constantly plant excessive and disproportionate amounts of fear (*khawf*) in the hearts of their congregants to the point that some despair in the Forgiveness and Mercy of Allah. They employ the strategy of thoughtlessly injecting the fear of Allah into people think-

ing that *fear* and *taqwa*[2] are synonymous. Or they think that fear of Allah is an alternative to *murāqabah* (a Muslim's vigilance of his Lord in all of his thoughts, his movements and decisions). But all they did was simply made things worse and more complex to undo.

It would have better for them to commence by teaching people about love, and to plant the love of Allah Ta'ālā in the hearts of people as their foundation, to bring them closer, and to focus on connecting the creation to their Creator. Thereafter they can teach the people about *murāqabah* of Allah—which is the definition of *iḥsān* or spiritual excellence as taught to us by our Master, the Messenger of Allah (Allah bless him and his family and give them peace), in the Ḥadīth of Bukhārī (50, 4777) and Muslim (12) where he said:

الْإِحْسَانُ أَنْ تَعْبُدَ اللهَ كَأَنكَ تَرَاهُ،
فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنهُ يَرَاكَ

Iḥsān is that you worship Allah as if you see Him. And if you cannot see Him, then know that He sees you.

The Quran greatly emphasizes that the call of Muslims must be loving, must overlook faults, and must show mercy in every way. *It does not prevent Muslims from doing good to non-Muslims.* Doing good is the primary objective of *iḥsān*, along with showing mercy, love and kindness. So for this reason, Islam does not limit these beautiful traits to be shown to one's parents only—as taught in our scripture, the Quran. Rather, they extend well-beyond them, as Allah says:

﴿لَا يَنْهَاكُمُ اللهُ عَنِ الذِينَ لَمْ يُقَاتِلُوكُمْ فِي

2 *Taqwa* literally means 'to ward off or 'to parry a blow,' and connotes protecting one's self from the punishment of Allah. It can be translated as *fear of Allah*, *awareness of Allah*, or *positive contribution to one's self and society*—and Allah knows best. [t]

الدين وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِن الله يُحِب الْمُقْسِطِينَ﴾

﴾Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being good to them and acting justly toward them. Indeed, Allah loves those who act justly.﴿ (Mumtahinah: 8)

This beautiful verse discusses three vitally important issues:

1. Allah instructs the believers to do good to others, above and beyond overlooking their faults.
2. Overlooking the faults of others who have not oppressed Muslims, and engaging in positive interactions with them by doing good and being fair to them *is justice* by definition.
3. Whoever adopts these qualities will earn the love of Allah Ta'ālā .

Allah prohibits arguing with the People of the Book except in a way that is well-mannered and courteous, as Allah says:

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلا بِالَّتِي هِيَ أَحْسَنُ﴾

﴾And do not argue with the People of the Book except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and that which has been revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."﴿
('Ankabut: 46)

So if this is the case with a non-Muslim, then how do you suppose the case should be when arguing with *a Muslim* who disagrees with you, or a blameworthy innovator, or other such antagonists among the Muslims?!

Islam instructs us to use wisdom and kindness when calling to Allah, and to provide proofs when arguing with those who do not believe in Allah and the Last Day—all in a way that is well-mannered, as Allah says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾

﴾*Call to the way of your Lord with wisdom and goodly exhortation, and debate them in the best manner*﴿
(Nahl: 125)

So again, if this is the case with non-Muslims, then how do you suppose the case should be between believers themselves!

And Allah Ta'ālā informed His Beloved (Allah bless him and his family and give them peace) that he is responsible to convey good news about the benefits of Islam, and instructed him to disseminate the invitation of the Creator to His creation *with mercy*.

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۞ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ﴾

﴾*So remind, [O Prophet]; you are only a reminder. You are not a controller over them;*﴿ (Ghashiyah: 21-22)

This is why Allah says:

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ
جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ﴾

﴾*And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Prophet], will you force the people so that they become believers?*﴿ (Yunus: 99)

These Quranic verses remind us that *Dīn*[3] is a belief rooted in the heart and that it is impossible for someone to compel another human being to believe in it. Rather, *īmān* or true faith emanates from pure love, a conscientious choice, complete longing for God and an inner drive for peace. This is the crux of religious accountability (*taklif*) and the essence of responsibility (*mas'ūlīyah*), as Allah says in the following verses:

﴿وَقُلِ الْحَقُّ مِن رَبِّكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن
شَآءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَاراً﴾

﴿*And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire...*﴾
(Kahf: 29)

﴿لَا إِكْرَاهَ فِي الدِينِ قَدْ تَبَيَنَ الرشْدُ مِنَ الْغَيِ﴾

﴿*There shall be no compulsion in accepting the religion. The right course has become clear from the wrong.*﴾
(Baqarah: 256)

This is all subsumed under the category of mercy, which is stipulated by the scripture of Islam, the Holy Quran.

Islam is a religion that calls to mercy, love, pardon, forgiveness, and to display mercy. It instructs us to overlook the faults of others and to pardon someone who does wrong to you. These are traits of courage, nobility and dignity that are shared by all human beings. But none can achieve this except the magnanimous ones and those who have a great wealth of character (*dhu ḥaẓin ʿaẓīm*). Allah says:

3 The word *Dīn* refers to the religion of Islam and anything related to it. Linguistically, *Dīn*—related to the Arabic word *dayn* which means debt—denotes the debt you owe to Allah for the endless favours that he bestows upon you. [t]

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السيئَةُ ادْفَعْ بِالتِي هِيَ أَحْسَنُ فَإِذَا الذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَهُ وَلِي حَمِيمٌ * وَمَا يُلَقاهَا إلا الذِينَ صَبَرُوا وَمَا يُلَقاهَا إلا ذُو حَظ عَظِيمٍ﴾

﴿*And not equal are the good deed and the bad. Repel evil by that deed which is better; and thereupon the one whom between you and him is enmity will become as though he was a devoted friend. But none is granted it except those who are patient – and none is granted it except one having a great portion of good (dhu ḥaẓin ʿāẓīm).*﴾ (Fussilat: 34-35)

Having said that, Islam does not ignore the [victim's] fundamental right to justice and the central role that it plays in human interaction. Rather, it strongly encourages it. It equally threatens both oppression and oppressors, and permits retribution or another form of appropriate redress for the victims, so that the wrongdoer *can* be punished with the same punishment which he carried out. However, the higher and more noble road—which Islam encourages, incentivizes and promises the one who adopts it to receive exceptionally high praise, along with immeasurable rewards in this world as well as the next—is to do good to the one who has wronged you, to pardon the one who oppressed you, and to mend relations with those who have severed relations with you.

Imam Ahmad records in his *Musnad* (16999) with a sound *isnād*,[4] that ʿUqbah b. ʿĀmir said: "I met the Messenger of Allah (Allah's Peace and Blessings upon him) and he said to me:

يَا عُقْبَةُ بْنَ عَامِرٍ، صِلْ مَنْ قَطَعَكَ، وَأَعْطِ مَنْ حَرَمَكَ، وَاعْفُ عَمنْ ظَلَمَكَ ، قَالَ: ثُم أَتَيْتُ

4 *Isnād* (pl. *asānīd*) refers to the chain of narrators in a hadith. [t]

رَسُولَ اللهِ صلى الله عليه وسلم فَقَالَ لِي: يَا عُقْبَةُ بْنَ عَامِرٍ، أَمْلِكْ لِسَانَكَ، وَابْكِ عَلَى خَطِيئَتِكَ، وَلْيَسَعْكَ بَيْتُكَ ، قَالَ: ثُم لَقِيتُ رَسُولَ اللهِ صلى الله عليه وسلم فَقَالَ لِي: يَا عُقْبَةُ بْنَ عَامِرٍ، أَلَا أُعَلمُكَ سُوَرًا مَا أُنْزِلَتْ فِي التوْرَاةِ وَلَا فِي الزبُورِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الْفُرْقَانِ مِثْلُهُن، لَا يَأْتِيَن عَلَيْكَ لَيْلَةٌ إِلا قَرَأْتَهُن فِيهَا: قُلْ هُوَ اللهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَب الْفَلَقِ وَ قُلْ أَعُوذُ بِرَب الناسِ.

"O ʿUqbah b. ʿĀmir! Reach out to those who sever ties with you, give to those who deprive you and pardon those who oppress you." Then another time I came to the Messenger of Allah (Allah's Peace and Blessings upon him) and he said to me: "O ʿUqbah b. ʿĀmir! Control your tongue, weep over your sins, and be content to stay at home." Then another time I met the Messenger of Allah (Allah's Peace and Blessings upon him) and he said to me: "O ʿUqbah b. ʿĀmir! Listen! I will teach you specific surahs that nothing in the Torah, nothing in the Psalms, nothing in the Evangel, not even in the Quran, were revealed equal to them. Not one night should pass except that you recite them: 'Qul hu wAllahu Ahad,' 'Qul aʿūdhu bi rabbil falaq,' and 'Qul ʿaūdhu bi rabbin nās."

ʿUqbah said: "Not one night passed upon me except that I recited them, and it was fitting that I did not forget to recite them because the Messenger of Allah (Allah's Peace and Blessings upon him) instructed me to do so."

The Hadīth is *sahīh*[5] (authentic) and al-Hākim authenticated it in his *Mustadrak* (3842), and it is from the narration of Abu Hurayrah (Allah be pleased with him).

How incredible is the Quran's preservation of justice while simultaneously providing amazing incentives to show mercy, love, and pardon?! Ponder Allah's words:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا﴾

﴾*And the recompense for evil is punishment like it...*﴿

Then ponder what Allah says immediately following it in the same verse:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللهِ إِنَّهُ
لَا يُحِبُّ الظَّالِمِينَ ... وَلَمَنْ صَبَرَ وَغَفَرَ
إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ﴾

﴾*...but whoever forgives and amends shall have his reward from Allah; surely He does not love the unjust.*﴿
(Shura: 42)

This is true Islam, O lover of Allah, so stay steadfast upon it! And do not be deluded to think this is mere weakness. Rather, it is the pinnacle of dignity, noble character and refined human nature.

Take heed of Allah's words:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾

﴾*The Most Merciful (Rahmān) subjugated the Throne.*﴿
(Taha: 5)

5 *Sahīh* means rigorously authentic and the Arabic term will be employed henceforth. [t]

He did not say: "*The Ruler (Jabbār) subjugated the Throne*" nor did He say "*The Almighty (ʿAẓīm) assumed control of the Throne*" nor "*The Great (Kabīr)*" nor "*The Avenger (Muntaqim) assumed control of the Throne.*" Despite the fact that all of these Names belong to Him, and the position is a mighty position, and the Throne of Authority is mighty. However, Allah said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾

﴾*The Most Merciful (Raḥmān) subjugated the Throne.*﴿
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So pay heed to the immense indication here, namely, that His very '*assuming control of the heavens and the earth*' is a mercy.

This is substantiated in the Ḥadīth of our Master, the Messenger of Allah (Allah bless him and his family and give them peace), in what was recorded by Bukhārī (3194) and Muslim (2752), on the authority of Abu Hurayrah (Allah be pleased with him), who relates that he heard the Messenger of Allah (Allah's Peace and Blessings upon him) say:

إن الله كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ
الْخَلْقَ، إن رَحْمَتِي سَبَقَتْ غَضَبِي
فَهُوَ مَكْتُوبٌ عِنْدَهُ فَوْقَ الْعَرْشِ

Allah issued a decree before He created creation, namely, 'My mercy precedes My wrath' and this decree is preserved in His Divine Presence above the Throne.

Muslim records in his *Ṣaḥīḥ* (2753) on the authority of Abu Hurayrah (Allah be pleased with him), that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

إن لله مائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً
وَاحِدَةً بَيْنَ الْجِن وَالْإِنْسِ وَالْبَهَائِمِ
وَالْهَوَام، فَبِهَا يَتَعَاطَفُونَ، وَبِهَا
يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى
وَلَدِهَا وَأَخرَ اللهُ تِسْعًا وَتِسْعِينَ رَحْمَةً
يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ

Allah possesses one hundred portions of mercy.
He sent down one portion to be allotted between
the jinn, human beings, animals, and insects.
So all the kindness they show is derived from
that one portion, and all the mercy they show is
derived from that one portion. And from that one
portion, animals show kindness to their babies.
Allah has reserved ninety-nine portions of mercy
for Himself by which he will show indescribable
mercy to His servants on the Day of Judgment.

Showing mercy is the secret of life and the key to witnessing Allah in this world (*sirr al-wujūd wa miftāḥ al-shuhūd*). Therefore, instil mercy into all that you do. This is the secret in Allah's word:

﴿قُلِ ادْعُواْ اللهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَياً مَا
تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى﴾

﴾*Say, "Call upon Allah or call upon* <u>*the Most Merciful*</u>*.*
Whichever Name you call upon – to Him belongs the
most Beautiful of Names."﴿ (Isra: 110)

The Ḥadīth is *ṣaḥīḥ*[5] (authentic) and al-Ḥākim authenticated it in his *Mustadrak* (3842), and it is from the narration of Abu Hurayrah (Allah be pleased with him).

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He did not say: "*The Ruler (Jabbār) subjugated the Throne*" nor did He say "*The Almighty (ʿAẓīm) assumed control of the Throne*" nor "*The Great (Kabīr)*" nor "*The Avenger (Muntaqim) assumed control of the Throne.*" Despite the fact that all of these Names belong to Him, and the position is a mighty position, and the Throne of Authority is mighty. However, Allah said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

﴾*The Most Merciful (Raḥmān) subjugated the Throne.*﴿
(Taha: 5)

So pay heed to the immense indication here, namely, that His very '*assuming control of the heavens and the earth*' is a mercy.

This is substantiated in the Ḥadīth of our Master, the Messenger of Allah (Allah bless him and his family and give them peace), in what was recorded by Bukhārī (3194) and Muslim (2752), on the authority of Abu Hurayrah (Allah be pleased with him), who relates that he heard the Messenger of Allah (Allah's Peace and Blessings upon him) say:

إن الله كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ
الْخَلْقَ، إن رَحْمَتِي سَبَقَتْ غَضَبِي
فَهُوَ مَكْتُوبٌ عِنْدَهُ فَوْقَ الْعَرْشِ

Allah issued a decree before He created creation, namely, 'My mercy precedes My wrath' and this decree is preserved in His Divine Presence above the Throne.

Muslim records in his *Ṣaḥīḥ* (2753) on the authority of Abu Hurayrah (Allah be pleased with him), that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

إن لله مائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً
وَاحِدَةً بَيْنَ الْجِنِ وَالْإِنْسِ وَالْبَهَائِمِ
وَالْهَوَام، فَبِهَا يَتَعَاطَفُونَ، وَبِهَا
يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى
وَلَدِهَا وَأَخرَ الله تِسْعًا وَتِسْعِينَ رَحْمَةً
يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ

Allah possesses one hundred portions of mercy. He sent down one portion to be allotted between the jinn, human beings, animals, and insects. So all the kindness they show is derived from that one portion, and all the mercy they show is derived from that one portion. And from that one portion, animals show kindness to their babies. Allah has reserved ninety-nine portions of mercy for Himself by which he will show indescribable mercy to His servants on the Day of Judgment.

Showing mercy is the secret of life and the key to witnessing Allah in this world (*sirr al-wujūd wa miftāḥ al-shuhūd*). Therefore, instil mercy into all that you do. This is the secret in Allah's word:

﴿قُلِ ادْعُواْ اللهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيّاً مَا
تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى﴾

﴾*Say, "Call upon Allah or call upon the Most Merciful. Whichever Name you call upon – to Him belongs the most Beautiful of Names."*﴿ (Isra: 110)

MERCY (RAHMA) IN THE QURAN

The constitution for all Muslims and the most important reference point for legislation is the Quran. And the first words you lay your eyes upon in the Book of Allah (the incipit) and the words that commence every surah (except for *Surah Tawbah*) are *Bismillah hir Raḥmān nir Raḥīm,* and included in *Bismillah hir Raḥmān nir Raḥīm* are two traits, *Raḥmān* and *Raḥīm*. It is no secret to anyone that beginning each surah with these two specific traits is a clear proof of the importance of mercy in Islam.

Allah could have conjoined another one of His Attributes *alongside* His Attribute of Mercy like 'The Great' (*ʿAẓīm*), or 'The Wise' (*Ḥakīm*), or 'The Hearing' (*Samīʿ*), or 'The Seeing' (*Baṣīr*). Or Allah could have added another one of His Attributes that carries a contrasting meaning to the Attribute of mercy—like *Jabbār* (Almighty), *Muntaqim* (Avenger), or *Qahhār* (Compeller)—to establish balance in the reader, and so that Allah's Attribute of mercy does not transgress the limit in the mind of the reader. However, He conjoined these two nearly synonymous Attributes at the commencement of every surah in the Quran to send an extremely clear message. The message is that 1) without question, mercy is given precedence over everything, 2) mercy is in itself more encompassing than everything else, and 3) interacting with each other must be done with mercy since it is the foundation that is never blameworthy, nor can it be superseded by any other foundational principle.

At that point we find that the first surah in the Quran, *Surah Fātiḥa*, begins with *Bismillah hir Raḥmān nir Raḥīm*—which contains the Attributes *Raḥmān* and *Raḥīm*—like the remaining suras. But surprisingly, we find in the second verse of *Surah Fātiḥa* that the Attributes *Raḥmān* and *Raḥīm* are repeated. This word-construction of the Holy Quran, specifically in this surah, is also a clear proof [that the man-

ners of a Muslim must be rooted in mercy]. And as is common knowledge, *Surah Fatiha* is the surah that Muslims must recite in every *rakat* of their *salah*, every day. This means that Muslims recite the Attribute *Rahman* at least twice in every *rakat*, and the Attribute *Rahim* at least twice in every *rakat*, which totals four times that Muslims mention the Mercy of Allah in every *rakat* of *salah*. This means that everyday Muslims mention Allah's Attributes of Mercy a total of sixty-eight (68) times by merely performing the seventeen *fard salahs* or obligatory prayers (17 x 4).

This incredible respect given to the attribute of mercy not only appears at the commencement of the Holy Quran, nor is it only restricted to the commencement of every Surah, but rather it is mentioned—in one way or another—within each and every Surah of the Quran!

The attribute of mercy is prominently featured in the Quran more than any other attribute. For example:

> The attribute of mercy is featured—in all of its derivative forms—no less than three hundred and fifteen times (315).
>
> The attribute of truth, for example, is featured one hundred and forty-five times (145).
>
> The attribute of patience features ninety times (90).
>
> The attribute of pardon features forty-three times (43).
>
> The attribute of generosity features forty-two times (42).
>
> Trustworthiness appears forty times (40).
>
> Loyalty appears twenty-nine times (29), and so on...

This is neither a coincidence, accidental, nor arbitrary, and far be it for Allah to design this all in vain!

QURANIC DUʿĀS OF THE PROPHETS

If you examine the *duʿas*[6] of the Noble Prophets in the Quran, you will discover that the common denominator between them all is *rahma*, which means *loving mercy*. Hence, one of the *duʿās* that Prophet Adam (upon him be peace) made with his wife is:

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

﴾*They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."*﴿ (ʿAraf: 23)

And the *duʿa* of Prophet Nūḥ (upon him be peace):

﴿وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ﴾

﴾*[Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."*﴿ (Hud: 47)

And the *duʿa* of Prophet Mūsā (upon him be peace):

﴿أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا
وَأَنْتَ خَيْرُ الْغَافِرِينَ﴾

﴾*You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers.*﴿ (ʿAraf: 155)

These examples should suffice as such *duʿa* are repeated innumerable times in the Quran. But on the whole, this explains

6 *Duʿās* refers to supplications, invocations, and begging Allah. [t]

to us much of the spirit behind the *aḥadīth* uttered by the Messenger of Allah (Allah's Peace and Blessings upon him), and that which describes the *Raḥma* of the Lord of the Worlds.

MERCY IN THE AḤADĪTH

Abu Hurayrah (Allah be pleased with him) narrates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

إن اللهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ
إن رَحْمَتِي سَبَقَتْ غَضَبِي، فَهُوَ
مَكْتُوبٌ عِنْدَهُ فَوْقَ الْعَرْشِ

Allah issued a decree before He created creation, namely 'My mercy precedes My wrath' and this is well-preserved in His Divine Presence above the Throne.

This a clear pronouncement that mercy supersedes anger, and that kindness supersedes harshness.

Bukhārī (6927) and Muslim (2596) record—and the following wording is that of Muslim, that ʿAisha, the wife of the Prophet (Allah's Peace and Blessings upon him), relates that the Noble Prophet (Allah's Peace and Blessings upon him) said:

يَا عَائِشَةُ: إن اللهَ رَفِيقٌ يُحِب الرفْقَ،
وَيُعْطِي عَلَى الرفْقِ مَا لَا يُعْطِي عَلَى
الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ

O ʿAisha! Allah is Kind and loves kindness. He gives for kindness that which He does not give for violence, or anything else besides kindness.

This was the Prophet's way of teaching and instructing his *Ummah* throughout his entire life (Allah bless him and his family and give them peace)!

MERCY IN THE HEREAFTER

This massive, all-encompassing unconditional mercy was not restricted to this worldly life only. No! Rather, His greatest mercy—His most complete and all encompassing display of mercy—will manifest on the Day of Judgment. This is the good news promised to us by the Messenger of Allah (Allah bless him and his family and give them peace).

Bukhārī records (6469) that Abu Hurayrah relates that he heard the Messenger of Allah (Allah's Peace and Blessings upon him) say:

إن الله خَلَقَ الرحْمَةَ يَوْمَ خَلَقَهَا مِائَةَ رَحْمَةٍ،
فَأَمْسَكَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ
فِي خَلْقِهِ كُلهِمْ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ
بِكُل الذي عِنْدَ اللهِ مِنَ الرحْمَةِ لَمْ يَيْئَسْ مِنَ
الْجَنةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُل الذي عِنْدَ اللهِ
مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النارِ

On the day Allah created mercy, He created one hundred portions of it. He kept ninety-nine portions of mercy with Himself, and distributed but one portion of mercy amongst His entire creation. So if the disbeliever only knew about all the mercy that Allah has kept with Himself, he would never despair of entering Paradise. And if the believer only knew about all the punishment that Allah has kept with Himself, he would never feel safe from the Hellfire.

This concept goes far beyond our limited minds and intellects. Allah created mercy on the day He created the heavens and earth, meaning, He created mercy before there were any Divine injunctions to follow and before there were any consequences for the actions of His servants. Rather, He created mercy before He even created creation at all. This is from His Immense Beauty! [I.e. Allah created the mercy that we desire to be shown to us *before we needed it to be shown to us*]. Rather, a Quranic text indicates that our Lord has decreed this mercy upon by Himself, as He declares:

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

﴿*Our Lord has decreed upon Himself mercy*﴾ (An'am: 54)

MUḤAMMADAN MERCY

In addition to all of the aforementioned, if we consider that Allah clarified the objective of the Muḥammadan Mission is for him (Allah's Peace and Blessings upon him) to be *an unconditional mercy to all creation,* as Allah described him in the Quran:

﴿وَمَا أَرْسَلْنَاكَ إِلا رَحْمَةً لِلْعَالَمِينَ﴾

﴿*And We have not sent you, [O Prophet], except as a mercy to the worlds.*﴾ (Anbiya: 107)

Then we would understand that the very words, deeds and states of our Master the Messenger of Allah (Allah bless him and his family and give them peace) do not emanate except from a place of loving mercy (*raḥma*). He did nothing other than carve the meanings of *raḥma* into creation. For this reason, he said—explaining the purpose of his advent:

إنما بُعِثْتُ رَحْمَةً

I was only sent as a loving mercy (raḥma). (Muslim 2601)

This refers to a universal, all-encompassing mercy. However, there is also a specific mercy extended to believers because he (Allah bless him and his family and give them peace) is—as the Quran states—بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ, *to the believers, most kind and merciful*. (Tawbah: 128).

In sum, Allah is *Raḥmān* and *Raḥīm* or All-Merciful and Most Merciful. Our Master the Messenger of Allah (Allah bless him and his family and give them peace) is a gift of mercy to all the worlds. And the Message of Islam (*risāla*), at its core and in its nature, is a gift of mercy to all people.

MERCY TO ALL

From this point of departure, another statement of the Noble Prophet (Allah's Peace and Blessings upon him) expresses the notion of an all-inclusive, universal mode of mercy—containing extraordinary meaning, despite consisting of five short [Arabic] words. The Messenger of Allah (Allah bless him and his family and give them peace) said:

من لا يَرْحَم لا يُرْحَم

Whoever does not show mercy will not be shown mercy (Man lā yarḥam, lā yurḥam). (Bukhārī 5997, Muslim 2321)

The wording of this Ḥadīth comes exactly this way, without caveats and exceptions to the rule—*unconditional mercy*. Hence, whoever does not show mercy to Allah's creation—without any stipulations, loopholes or restrictions—will not receive the extra special Mercy of Allah.

The Prophet (Allah bless him and his family and give them peace) also said:

إنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرحَمَاءَ

Allah only shows special mercy to those of His creation who show mercy to others. (Bukhārī 7448, Muslim 926)

The Muhammadan Mercy which manifested in all of the words, deeds and states of our Master the Messenger of Allah (Allah bless him and his family and give them peace) was not an artificial, ceremonious showing of mercy, which only appeared at certain times out of pretentiousness or as a facade. It was purely a manifestation of God's mercy (*raḥma rabbānīyya*) whose effects were palpable and could be seen in all of his states—regardless of the situation or the adverse circumstances he faced (Allah bless him and his family and give them peace). The mercy of the Prophet (Allah bless him and his family and give them peace) was expressed to all; the elderly and the youth, the men and the women, to both close friends and distant acquaintances alike. And not to mention good people and his neighbours, rather, history bears testimony that he even demonstrated mercy to those who were his most nefarious enemies who degraded and insulted him. His mercy (Allah bless him and his family and give them peace) even extended beyond human beings and encompassed the animal kingdom, the plant world, mountains and all other inanimate objects.

MERCY TO ANIMALS

We see in his Noble Biography (Allah bless him and his family and give them peace) that he showed mercy to cats, and he also informed us about a woman from the previous *Ummahs* who entered Hellfire because of her cruelty towards a cat!

Bukhārī (3318) and Muslim (2245,2622) record this report, and the wording is that of Muslim, that Abu Hurayrah relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

دَخَلَتِ امْرَأَةٌ النارَ مِنْ جَراءِ هِرةٍ

لَهَا، أَوْ هِر رَبَطَتْهَا، فَلَا هِيَ أَطْعَمَتْهَا

وَلَا هِيَ أَرْسَلَتْهَا تُرَمْرِمُ مِنْ خَشَاشِ
الْأَرْضِ، حَتى مَاتَتْ هَزْلًا

A woman was admitted into Hellfire because of [abusing] a cat that she owned, or a cat which she confined but would neither feed nor release so it could find food for itself, until it eventually emaciated and starved to death.

Bukhārī (3321) and Muslim (2246) record that Abu Hurayrah relates that the Noble Prophet (Allah's Peace and Blessings upon him) said:

أَن امْرَأَةً بَغِيا رَأَتْ كَلْبًا فِي يَوْمٍ حَار
يُطِيفُ بِبِئْرٍ، قَدْ أَدْلَعَ لِسَانَهُ مِنَ
الْعَطَشِ، فَنَزَعَتْ لَهُ بِمُوقِهَا فَغُفِرَ لَهَا

On a sweltering day, a female prostitute saw a dog circling a well whose tongue was lolling out due to thirst. So she gave the dog to drink by filling her boot with water and because of that, all her sins were forgiven.

So it is as if major sins begin to shrink in front of the Immense Mercy of Allah. However, it should be kept in mind, that those who are merciful *and obey Allah's commandments* will receive even greater mercy from Allah Ta'ālā .

Ḥākim records in his *Mustadrak* (7637) and he authenticated it, and Nasā'ī in his *Sunan al-Sughra* (4349) with a sound *isnād*, that ʿAbdullah b. ʿAmr (Allah be pleased with them) informed us that the Prophet (Allah bless him and his family and give them peace) said:

مَا مِنْ إِنْسَانٍ يَقْتُلُ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ
حَقِهَا، إِلا سَأَلَهُ الله عزوجل عَنْهَا يَوْمَ الْقِيَامَةِ

> *No one will kill a robin or anything bigger than it except that Allah will question him about that on the Day of Judgment.*

Take note of this mercy! Look to this kindness! And look well at the compassion that is foremost in the heart of this Noble Prophet (Allah bless him and his family and give them peace)! He has mercy on the living in every possible way. He shows mercy to those he knows and those he does not. He is a practical model for what Allah asks *from* His creation and *for* His creation; Allah wants to show mercy, and to be shown mercy. This, in reality, is the true Message of Islam, and this is the reality of our Master, the Messenger of Allah (Allah bless him and his family and give them peace).

MERCY IS THE PURPOSE OF LIFE

Thereafter the Quran makes a subtle indication that Allah created people to show mercy to them and love them, when He says:

﴿وَلَوْ شَاءَ رَبكَ لَجَعَلَ النَاسَ أُمةً
وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ إلا مَن
رحِمَ رَبكَ وَلِذَلِكَ خَلَقَهُمْ﴾

﴾*And if your Lord had willed, He could have made mankind one community; but they will continue to differ. Except to whom your Lord has given mercy, and for that He created them.*﴿ (Hud: 118-119)

And Allah says expounding the universal nature of His Mercy:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴾*My Mercy encompasses all things.*﴿ (ʿAraf: 156)

Regarding the role of His Beloved (Allah bless him and his family and give them peace), the reason Allah sent him was to pour forth mercy unto the entire universe. Allah says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿*And We have not sent you but as a* *mercy* *to the worlds.*﴾
(Anbiya: 107)

And when Allah wanted to introduce His Messenger to the believers, He introduced him by highlighting his mercy, saying:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

﴿*There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful.*﴾ (Tawba: 128)

So for this reason, our Master the Messenger of Allah (Allah bless him and his family and give them peace) is the gift of divine mercy and Allah's greatest gift to the world.

Ḥākim records in his *Mustadrak* (98) and he authenticated it, via Abu Ṣāliḥ, who relates that Abu Hurayrah (Allah be pleased with him) relates, that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

يَا أَيهَا النَاسُ إِنمَا أَنَا رَحْمَةٌ مُهْدَاةٌ

O People! I am but a gift of rahma (loving mercy).

And if we examine the compassion of Islam exemplified in the personality of our Master the Messenger of Allah (Allah bless him and his family and give them peace), we will find that he represented the mercy of Islam in the most beautiful manner.

Bukhārī (3799), Muslim (2511), and Ibn Ḥibbān in his *Ṣaḥīḥ* (7423)—and the following wording is Ibn Ḥibbān's—they all record on the authority of Anas b. Malik (Allah be pleased with him), that the Noble Prophet (Allah bless him and his family and give them peace) went out one day with a turban on his head, and some youth (*dharārī*) of the Anṣār met him and he was pleasant to them. But on that day, their faces were not the faces of the Anṣār and something was bothering them. So he said:

وَالذِي نَفْسِي بِيَدِهِ إِنِي لأُحِبكُمْ ، مَرتَيْنِ أَوْ
ثَلاثًا، ثُم قَالَ: إِن الأَنْصَارَ قَدْ قَضَوَا الذِي
عَلَيْهِمْ، وَبَقِيَ الذِي عَلَيْكُمْ، فَأَحْسِنُوا إِلَى
مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ

"I swear by He who controls my soul, without doubt, I love you!" twice or thrice. Then he said [addressing his other Companions]: "The Anṣār have fulfilled their obligations, and the obligations that remain are upon your shoulders. So do well to those of them who do well, and overlook those of them who do wrong."

This was how the biography and the Sunnah of our Master the Messenger of Allah (Allah bless him and his family and give them peace) was.

Similarly, this was demonstrated when he (Allah's Peace and Blessings upon him) returned to his hometown of Mecca after such a prolonged forced absence, after the many wars and all the religious persecution, and the endless hostilities he suffered from the People of Mecca—he returned as a victor and a liberator. It is at this time that he said to those

who lead the campaign of hostility against him—the assault that hurt him and his Companions with the most horrible kinds of both personal and physical attacks possible—that which was narrated by the Shafiʿī scholar, Imam Bayhaqī, in his *Sunan Kubrā* (16809):

مَا تَرَوْنَ أَنِي صَانِعٌ بِكُمْ؟ قَالُوا: خَيْرًا، أَخٌ كَرِيمٌ
وَابْنُ أَخٍ كَرِيمٍ، قَالَ: اذْهَبُوا فَأَنْتُمُ الطلَقَاءُ

"What do you think I should do to you?"

"Do good, O generous brother, the son of our generous brother" they replied.

He proclaimed: *"Go! For you are all free!"*

Both mercy and love emanate from the heart, just as *īmān*[7] also springs from there. So showing mercy and love are a proof of *īmān*, and *īmān* is a proof of possessing mercy and love; the relationship is inseparable. Imam Muslim records in his *Ṣaḥīḥ* (56) that Abu Hurayrah relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

لَا تَدْخُلُونَ الْجَنَةَ حَتى تُؤْمِنُوا، وَلَا
تُؤْمِنُوا حَتى تَحَابوا أَوَلَا، أَدُلكُمْ عَلَى
شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ، أَفْشُوا
السلَامَ بَيْنَكُمْ

You will never enter Paradise until you truly believe

7 *Īmān* refers to faith in the heart and cannot be memorized from a book like creed (*ʿaqīda*) can. To strike a parable for us to understand: if *īmān* is a beautiful garden representing your connection to Allah Ta'ālā that requires daily maintenance, watering and care, then *ʿaqīda* (theological creed) is the fencing which protects and surrounds that garden from trespassers and from being ruined by errant beliefs and religious innovation. [t]

[possess complete īmān], and you will never truly believe until you love one another. Shall I not guide you to that which, if you did it, would cause you to love one another? Spread peace among yourselves.

Look well to the *ḥabīb* (the one who is very loving) and the *maḥbūb* (the one who is extremely loved by Allah and the entire creation) (Allah bless him and his family and give them peace); he stipulates love before *īmān*!

Imam Muslim records in his *Ṣaḥīḥ* (36) that ʿAbbās b. ʿAbd al-Muṭṭalib (Allah be pleased with them) heard the Messenger of Allah (Allah's Peace and Blessings upon him) say:

ذَاقَ طَعْمَ الإِيمَانِ، مَنْ رَضِيَ بِاللهِ رَبا،
وَبِالإِسْلَامِ دِينًا، وَبِمُحَمدٍ رَسُولًا

He has truly tasted the taste of īmān whoever is pleased with Allah as his Lord, with Islam as his religion, and with Muḥammad as his Messenger.

MERCY BEFORE KNOWLEDGE

The people of knowledge say: The '*taste of īmān*' refers to putting mercy before knowledge, because knowledge without mercy is bereft of blessing (*abtar*). This is why Allah says:

﴿الرَّحْمَٰنُ ۞ عَلَّمَ الْقُرْآنَ﴾

﴾*The Most Merciful, taught the Quran*﴿ (Rahman: 1-2)

He only mentions knowledge *after* mercy.

Similarly, when Allah describes the pious man Khidr (upon him be peace) in Surah Kahf, bearing in mind that his role was to teach Prophet Mūsā (upon him be peace) and subsequently the *Ummahs* to follow him, saying:

﴿فَوَجَدَا عَبْداً مِنْ عِبَادِنَآ آتَيْنَاهُ رَحْمَةً مِنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَدُنَا عِلْماً. قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْداً﴾

﴾*Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.*﴿ (Kahf: 65)

Here too, mercy precedes knowledge,

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ﴾

﴾*and the foremost are the foremost—those are the ones brought nearest to Allah.*﴿ (Wāqiʿah: 10).

To sum matters up, mercy is closeness to Allah, tranquility, bliss and the Gardens of Paradise. And teaching is never beneficial except when it is infused with mercy.

ḤADĪTH AL-MUSALSAL BI ʿL-ʿAWWALIYYAH

The tried and tested tradition of the Ḥadīth scholars is to begin by teaching their students the Ḥadīth entitled *al-Musalsal bil ʿawwaliyyah* that possesses an unbroken chain back to our Master the Messenger of Allah (Allah bless him and his family and give them peace), which states:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ (تَبَارَكَ وَتَعَالَى)،
ارْحَمُوا مَنْ فِي الأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاء

The Merciful Lord shows mercy to those who show mercy. Show mercy to those on earth and the Lord of the Heavens will show mercy to you.

Al-Musalsal bil 'awwalīyyah is the first Ḥadīth a Shaykh disseminates to his student—and to Allah alone belongs all praise and bounty.

Hence it is impossible, after all this, to separate Allah's Love from Allah's Mercy on the whole. Love complements mercy and mercy complements love, despite not being synonymous. This is substantiated by the Ḥadīth recorded by Bukhārī (5999) and Muslim (2756) related by 'Umar b. al-Khaṭṭāb (Allah be pleased with him) who said that a toddler was brought to the Messenger of Allah (Allah's Peace and Blessings upon him). Suddenly, a woman came searching for her child, found him, hugged him tightly and took him for nursing. So the Messenger of Allah (Allah's Peace and Blessings upon him) asked us:

أَتَرَوْنَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النارِ؟ ،

قُلْنَا لَا وَاللهِ وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ،

فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَلهُ

أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا

"Do you think this woman would cast her child in a fire?"

"I swear by Allah, no," we replied, *"not as long as she has anything say about it."*

The Messenger of Allah then said: *"I swear by Allah! Allah has more mercy for His servants than this woman has for her child."*

This exemplifies love, mercy and much more—and all praise belongs to Allah, Lord of the Worlds.

So stop and reflect—O Lover of Allah who is loved by Allah—over the words of the Quran [quoted a few paragraphs ago] in Surah Rahman: ﴿*The Merciful Lord*

(Raḥmān), taught the Quran﴿. Allah placed the word *Raḥmān* before the word *taught*, because real knowledge can only emanate from a place of mercy. Mercy is (and must be) the *imām* or leader of knowledge. Otherwise, such knowledge will never produce benefit.

Knowledge that is guided by mercy pours forth from the heart with sincerity, and nothing pours forth from the heart except beneficial, beautiful and dignified counsel. Heartfelt expressions contain a sweetness and a magnetic attraction. It often contains simple, yet impactful words that can leave an indelible impression on one's heart and mind. It contains subtle indications without being sugar-coated or artificial. It is free from exaggeration with nothing forced, impacting both your heart and soul. It sets your soul free, cleanses your heart and expresses noble sentiments. Hence, the moment that you present the message of your religion to the world using the ink of mercy, your voice will become music to the ears of creation, and will, in reality, bypass their ears and directly penetrate deep into their hearts, and you will experience the beauty of the soul.

In fact, the ultimate reality of *ʿibādah* or worship is your heartfelt desire to attain Allah's Mercy, while the ultimate reality of *muʿāmalah* or interacting with creation is your showing mercy to creation.

Had Allah dealt with you using anything less than His All-Embracing Mercy, then His might of justice would have smitten you. Rather, He treats you with munificence, generosity and pours down His blessings upon you in this world, while storing ninety-nine portions of mercy for you in the *ākhira*. This is because He is fully aware of your desperate need for Him to overlook your shortcomings regarding His rights, your uncountable sins, your limited understanding of His Power and Might, your hardness of heart, and your constant oppression of His creation.

To be clear, mercy cannot—and does not—overrule

issues of *ʿaqīda*, *fiqh* or legal rulings, or even *ḥadd* or Islamic criminal punishments. However, it must supersede the selfishness in you, the heedlessness in you, the irresponsibility, indecisiveness, and any desire in you to harm creation. Hence, if you find yourself seeking out the finer points of knowledge that are embedded in the Sharia's legal rulings to extract the sources of mercy therein, then this is the biggest proof for the soundness of a *fatwa*,[8] because the objective of a *fatwa* is not merely to issue the *fatwa*, but instead, to extract points of mercy from the Quran and authentic Sunnah. However it must be said that when *fiqh* becomes merely a matter of issuing a *fatwa*, rather than ensuring that *taqwa*[9] is embedded in the *fatwa*, then know that the essence, efficacy and objective of *fiqh* has been lost. Knowledge cannot be refined except when it is accountable to mercy, overseen by kindness and monitored by love.

Whenever someone's knowledge truly increases, their mercy increases. Allah says:

﴿الذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلذِينَ آمَنُوا
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلذِينَ
تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ﴾

﴿*Those angels who carry the Throne and those around it exalt Allah with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of the Hellfire.*﴾ (Ghafir: 7)

8 *Fatwa* refers to a legal edict. [t]

9 See footnote one on *taqwa*. [t]

ON MERCY

So mercy and knowledge are two bosom friends that are inseparable. As if mercy says to knowledge:

﴿لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا﴾

﴿*"Do not grieve; indeed, Allah is with us."*﴾ (Tawba: 40).

So when your connection with the *Raḥmān* is firm, when you have a close relationship with the Quran, when your character is merciful, when your knowledge is the reverence of Allah (*khashiya*), when your state is sheer Muḥammadan love and purity, when your methodology is the Quran and Sunnah and you are known for loyalty, then—congratulations! You have actually entered Paradise right here in this world before entering the Garden of Bliss in the *ākhira*. And congratulations for correctly following the greatest mercy and the supreme example, our Master Muḥammad (Allah bless him and his family and give them peace)!

I ask Allah Ta'ālā to unite us by His Mercy, upon His love and the love of His Beloved (Allah bless him and his family and give them peace), and the love of good, the love of piety, the love of His Chosen Friends, and to grant us a death upon that—for He is All-Hearing and Almighty— and all praise belongs to Allah, Lord of the Worlds.

Written while praising Allah, and sending peace and blessings upon His Messenger:

MUḤAMMAD B. YAHYA
B. MUḤAMMAD AL-NINOWY

Madina Institute in Atlanta, Georgia, USA.
Nisf Shaʿbān 1434 AH / June 24, 2013



BIOGRAPHY OF IBN ṬŪLŪN

He is the erudite scholar, the historian, the *Musnid*,[10] the master grammarian, the polymath, Shams al-Din Abu ʿAbdillah Muḥammad b. ʿAli b. Muḥammad—widely known as Ibn Ṭūlūn al-Dimashqi al-Salihi al-Hanafi.

He was born in Damascus in 880 *hijri* and died in Damascus 953 *hijri* and is buried at the Qasyoun mountain. He heard from, and recited to, several senior-ranked scholars of his time and his country. Among them were Qadi Nasir al-Din b. Zurayq, Siraj al-Din al-Siyarfi, Jamal al-Din Yusuf b. ʿAbd al-Hadi—famously known as Ibn al-Mibrad. He gained profound understanding from his paternal uncle, Jamal Ibn Ṭūlūn, and took an *ijāza* (license) for writing Ḥadīth from Imam al-Suyuti.

He was—may Allah have mercy on him—a Hanafi jurisprudent, a linguist, the *Musnid*, the historian, and the author of hundreds of beneficial books.

A large number of prominent scholars took from him such as Shihāb al-Din al-Tibi, Shaykh ʿAla al-Din b. ʿImad al-Din, Najm al-Din al-Bihnasi, Ismaʿil al-Nabulusi—the

10 The term *Musnid* as used by the hadith scholars—not to be confused with *Musnad*—refers to someone who can faithfully transmit hadith collections with a reliable chain of narration—usually from rote memorization—and is below the rank of a *Muhaddith*. Possessing *ʿilm al-rijāl* or 'the hadith science of criticising narrators in the chain of narration' is not necessary for one to be deemed *Musnid*. The ranks and levels of hadith scholars in ascending order are: *Musnid*, *Muhaddith*, *Hafiz*, and *Amir al-Mu'minin*. One example of a scholar from each category is: 1) *Musnid* › Ibn Tulun, 2) *Muhaddith* › Shah Waliyullah Dehlawi, 3) *Hafiz* › Ibn ʿAbd al-Barr al-Maliki, and 4) *Amir al-Mu'minin in hadith* › Ibn Hajar al-Asqalani—Allah have mercy upon them all. [t]

Shafiʿi Mufti, ʿAllama Zayn al-Din b. Sultan—the Hanafi Mufti, Shaykh al-Islam Shams al-Din al-Iythawi, Shihāb al-Din al-Wifa'i—the Hanbali Mufti and his relative Qadi Akmal b. Muflih, and much more.

From his poetry (Allah have mercy upon him):

Turn your back to the dunya and cease hankering after its
pleasures for it is not innately praiseworthy

And follow the truth as you ought to
because indeed, your breaths are numbered

The best nourishment is firm faith
and your finest clothes will consist of worms

He wed the daughter of Shaykh Ibrahim b. Muḥammad b. ʿAwn al-Shaghouri al-Hanafi (died 916 *hijri*) and had three children from her—Khadija, ʿAisha, and ʿUthman—who all died during his lifetime. It appears that their mother died also, as appears in his book *Mutʿa al-adhhab min al-mumatiʿ-bi al-aqran bayn tarajim al-shuyukh wa al-aqran*. Thereafter, Shams Ibn Ṭūlūn was the sole survivor until Allah caused him to die on Sunday, the 11th or 12th of *Jumada al-Uwla*, 953 *hijri*. He was buried near his paternal uncle Qadi Jamal al-Din in the precinct of Mount Qasyoun in Damascus, Syria. No children survived him and he did not have a spouse when he died—Allah have mercy upon him.

MY METHODOLOGY IN THIS BOOK

All praise belongs to Allah alone, and may peace and blessing be upon the one whom there will be no prophet, and upon his family, his wives, his offspring, and his Companions. To proceed:

My contribution to this honourable book [of Ibn Ṭulūn] relied upon a manuscript from the Chester Beatty Library in Dublin, Ireland which is the best, most complete and clearest manuscript I have come across. I have also obtained a copy of the manuscript from Dar al-Kutub al-Misriyyah and it is also a good version. The manuscript from Ireland consists of fourteen pages—the first and last pages have only five lines each. The remaining pages of the manuscript have twenty-three lines each, with clear, legible writing, logged under number 3847, work number 111-117.

I first began by referencing the Ḥadīth from the *Ṣiḥāḥ* or Sound Collections of Ḥadīth; beginning with Bukhārī, then *Ṣaḥīḥ Ibn Khuzaymah*, then *Ṣaḥīḥ Ibn Ḥibbān*, and what Ḥākim authenticated in his *Mustadrak*, and finally the four *Sunan*.

If the Ḥadīth was found in the two *Ṣaḥīḥs*, or one of them, then I sufficed with that and did not mention Ḥākim's chains of narration for those *aḥadīth*. If one of the Master Analysts of Ḥadīth from the *Salaf* (*Huffaz al-Nuqqad*) had authenticated it, or the majority of them did so besides *Shaykhayn*,[11] then I generally sufficed with that, because these Ḥadīths do not relate to legal rulings, but rather to noble virtues. This was the case unless the Ḥadīth was so weak that it was even below the level of mere consideration, much less authentication.

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11 *Shaykhain* literally means the two Shaykhs, and in the science of hadith refers to Bukhari and Muslim. [t]

If a Ḥadīth's chains of narration were few in number and its narrators were weak, then I sought corroborative evidence in other reports and presented it there. I also added some concise commentary about the narrators of those added reports, if it was warranted. But if it was not, I mentioned what would suffice for that in the main text and substantiated it there with evidence.

Occasionally, I supplemented *aḥadīth* to the primary text of the *Arbaʿin* if it added clarity or was directly relevant to the topic.

I derived two points of benefit or more from each narration—which is by no means exhaustive—and left the rest up to the scholars when teaching and elucidating this book, Allah-willing.

This is what Allah has facilitated for me in presenting this work. The topic of mercy needs to be greatly expanded and developed in our time, whereas the need for it to be practically applied is even greater still.

I ask Allah *Subhanahu wa taʿala* to forgive our sins, our shortcomings, and to shower us with His Mercy, and to bless our time, to bless us with more obedience to Him, and to provide it to us and our families. Indeed, He is All-Merciful, and Compassionate. May Allah bless, give peace to, and increase the honour of our Master Muḥammad, and his Pure Family, and be pleased with his wives, his descendants, his Companions, his lovers, and followers—and all praise belongs to Allah, Lord of the Worlds.

THE MANUSCRIPTS

٢٢٧

الاحاديث الاربعين في فضل الرحمة والراحمين
تخريج الشيخ المحدث الرحلة الحافظ
ابي عبدالله شمس الدين محمد بن علي
ابن طولون الصالحي
الدمشقي رحمه الله
تعالى
م

حكى لنا شيخنا الجاز البدر العسالي عن الاصمعي قال قال الرشيد انشدني وصية فيها مكارم الاخلاق
فانشدته فلا تجل على احد بظلم فان الظلم مرتعه وخيم، ولا تفحش وان ملئت غيظا على احد فان
الفحش لوم، ولا تقطع اخا لك عند ذنب فان الذنب يغفره الكريم، ولا تجزع لريب الدهر واصبر
فان الصبر في العقبى سليم، وما جزع بمغن عنك شيا، ولا ما فات ترجعه الهموم فقال الرشيد لقد
استعملت الناس من خلق الوصية ما لو تمسك بها احد لعاش ولا اهمل حاجته الاخرة بلا [illegible]

عبد الله البغدادي انا عبد الاول بن شعيب انا عبد الرحمن بن المظفر انا عبد الله بن احمد انا محمد بن
يوسف انا محمد بن اسماعيل الحافظ ثنا عمر بن حفص ثنا ابي ثنا الاعمش حدثني زيد بن وهب
قال سمعت جرير بن عبد الله عن النبي صلى الله عليه وسلم قال من لا يرحم لا يرحم الحديث
الرابع اخبرنا ابو عبد الله [illegible] بن عبد الكريم الاربلي اخبرتنا عائشة بنت
عبد الهادي ثنا احمد بن ابي طالب انا الحسين بن المبارك انا عبد الاول بن عيسى انا ابو
الحسن الداودي انا ابو محمد الحموي انا ابو عبد الله بن مطر انا محمد بن اسماعيل الجعفي ثنا ابو
نعيم ثنا زكريا عن عامر قال سمعته يقول سمعت النعمان بن بشير يقول قال رسول الله صلى
الله عليه وسلم ترى المؤمنين في تراحمهم وتوادهم وتعاطفهم كمثل الجسد اذا اشتكى عضوا
تداعى له سائر جسده بالسهر والحمى الحديث الخامس اخبرنا [illegible] ابو عمر بن سعد
البدر [illegible] انا القاضي ابو بكر [illegible] انا ابو عبد الله [illegible] انا [illegible] وابو
العباس [illegible] انا الحسين [illegible] انا ابو الوقت السجزي انا ابو المظفر الداودي انا
ابو محمد [illegible] انا ابو عبد الله الفربري انا محمد بن اسماعيل [illegible] ثنا ابن ابي مريم ثنا ابو
غسان حدثني زيد بن اسلم عن ابيه عن عمر بن الخطاب قال قدم على النبي صلى الله عليه وسلم
سبي فاذا امراة من السبي قد تحلب ثديها تسعى اذ وجدت صبيا في السبي اخذته فالصقته
ببطنها وارضعته فقال النبي صلى الله عليه وسلم اترون هذه طارحة ولدها في النار قلنا لا
وهي تقدر على ان لا تطرحه فقال الله ارحم بعباده من هذه بولدها الحديث السادس انا
احمد [illegible] انا ابو العباس [illegible] انا [illegible]
انا ابو [illegible] انا ابو عبد الله [illegible] انا ابو الحسين [illegible]
انا ابو احمد الجلودي انا ابراهيم بن سفيان انا مسلم بن الحجاج ثنا ابن نمير ثنا ابو معاوية عن داود
ابن ابي هند عن ابي عثمان عن سلمان قال قال رسول الله صلى الله عليه وسلم ان الله خلق يوم خلق
السموات والارض مائة رحمة كل رحمة طباق ما بين السماء الى الارض فجعل منها في الارض رحمة
فبها تعطف الوالدة على ولدها والوحش والطير بعضها على بعض فاذا كان يوم القيامة
اكملها بهذه الرحمة الحديث السابع اخبرنا ابو البقاء محمد بن [illegible] العزيز [illegible]

بسم الله الرحمن الرحيم الحمد لله الذي عمت رحمته جميع المخلوقات وختمها الأواب
والصلاة والسلام الأكملان على سيدنا محمد وآله وصحبه الأمجاد وبعد فهذا تعليق يشتمل على الأحاديث
[illegible] في فضل الرحمة والراحمين ينبغي لمن [illegible] أن الرحمة قد قلت [illegible]
[illegible] ذكر علامة [illegible] والرحمة منها في كل وقت الحديث الأول
أخبرني أبو المحاسن يوسف بن حسن بن عبد الهادي [illegible] وهو أول حديث سمعته منه أنا
أبو إسحاق إبراهيم بن أحمد [illegible] قراءة عليه وهو أول حديث قرأته عليه وأبو الفرج عبد الرحمن
ابن الشيخ خليل [illegible] وهو أول حديث سمعته عليه قالا أنا الحافظ أبو الفضل بن العراقي
قراءة عليه ونحن نسمع وهو أول حديث سمعناه منه أنا أبو الفتح الميدومي وهو أول حديث سمعته
منه أنا النجيب أبو الفرج الحراني وهو أول حديث سمعته منه أنا الحافظ أبو الفرج بن الجوزي وهو
أول حديث سمعته منه أنا أبو سعيد النيسابوري وهو أول حديث سمعته منه أنا أبو صالح أحمد بن عبد
الملك المؤذن وهو أول حديث سمعته منه أنا أبو طاهر الزيادي وهو أول حديث سمعته منه أنا أبو حامد
[illegible] وهو أول حديث سمعته منه أنا عبد الرحمن بن بشر وهو أول حديث سمعته منه عن عمرو بن دينار
وهو أول حديث سمعته منه عن أبي قابوس وهو أول حديث سمعته منه عن عبد الله بن عمرو قال بلغني
وهو أول حديث سمعته منه أن النبي صلى الله عليه وسلم قال الراحمون يرحمهم الرحمن ارحموا أهل الأرض
يرحمكم أهل السماء وفي رواية ارحموا من في الأرض يرحمكم من في السماء الحديث الثاني
[illegible] البرهان إبراهيم بن [illegible] أنا أبو حفص عمر بن [illegible]
[illegible] أنا أبو الفرج بن [illegible] أنا أبو العباس [illegible] أنا أبو عبد الله بن الزبيدي أنا أبو
[illegible] أنا أبو المظفر [illegible] أنا أبو محمد [illegible] أنا أبو عبد الله [illegible] أنا أبو عبد الله
البخاري [illegible] أنا شعيب عن الزهري [illegible] أبو سلمة بن عبد الرحمن أن أبا هريرة قال قبل رسول الله
صلى الله عليه وسلم الحسن بن علي وعنده الأقرع بن حابس التميمي جالس فقال الأقرع إن لي عشرة من الولد ما
قبلت منهم أحدا فنظر إليه رسول الله صلى الله عليه وسلم ثم قال من لا يرحم لا يرحم الحديث
الثالث أخبرنا [illegible] إبراهيم الحنبلي أنا أبي أنا الحافظ أبو بكر [illegible]
[illegible] وأبو محمد [illegible] وأبو العباس [illegible] قالوا أنا أبو

عبد الله

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[illegible]

عبد الله الحراني انا ابو محمد [illegible] انا ابو الفضل بن عساكر انا ابو الحسن [illegible] كتابة

انا ابو عبد الله [illegible] انا عبد الله بن [illegible] انا محمد بن عيسى انا ابو اسحق الفقيه انا ابو

الحسين [illegible] الحكم بن موسى ثنا معاذ بن معاذ ثنا سليمان التيمي ثنا ابو عثمان النهدي

عن سلمان الفارسي قال رسول الله صلى الله عليه وسلم ان لله مائة رحمة فمنها رحمة يتراحم

الخلق بينهم وتسعة وتسعين ليوم القيامة الحديث الثامن اخبرنا ابو الحسن

علي بن عبد الله بن ابي عمر انا محمد بن [illegible] انا عبد الرحيم [illegible]

انا [illegible] انا محمد بن الفضل انا ابو [illegible] انا ابو الحسين [illegible]

[illegible] انا ابراهيم [illegible] ابو الحسين النيسابوري [illegible] عبد الملك [illegible]

عن ابي هريرة عن النبي صلى الله عليه وسلم قال ان لله مائة رحمة انزل منها رحمة واحدة بين الجن والانس

والبهائم والهوام فبها يتعاطفون وبها يتراحمون وبها تعطف الوحش على ولدها واخر تسعا

وتسعين رحمة يرحم بها عباده يوم القيامة [illegible] يوم القيامة [illegible]

[illegible]

[illegible] الحديث التاسع

اخبرنا ابو العباس [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] الحديث [illegible]

[illegible]

[illegible]

[illegible] عن ابن شهاب ان سعيد بن المسيب اخبره ان ابا هريرة قال سمعت رسول الله صلى الله

عليه

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أنا أبو الحسن المقدسي أنبأنا أبو الفرج الكريزي أنا ... أحمد بن عبد الله ثنا أحمد بن إسحاق ثنا أبو بكر بن
أبي عاصم ثنا أبو يعقوب ثنا إسماعيل بن ... ثنا ... عن ... الزهري عن أنس بن مالك قال قال رسول
الله صلى الله عليه وسلم إن موسى بن عمران كان يمشي ذات يوم في الطريق فناداه الجبار ... يا موسى فالتفت
يمينا وشمالا فلم ير أحدا ثم نودي الثانية يا موسى فالتفت يمينا وشمالا فلم ير أحدا وارتعدت فرائصه
ثم نودي الثالثة يا موسى بن عمران إني أنا الله لا إله إلا أنا الرحمن الرحيم فقال لبيك لبيك وخر ساجدا فقال
ارفع رأسك يا موسى بن عمران فرفع رأسه فقال يا موسى إن أحببت أن تسكن في ظل عرشي يوم لا ظل إلا ظلي
يا موسى كن لليتيم كالأب الرحيم وكن للأرملة كالزوج العطوف يا موسى بن عمران ارحم ترحم يا موسى كما
تدين تدان يا موسى نبئ بني إسرائيل أنه من لقيني وهو جاحد بأحمد أدخلته النار ولو كان إبراهيم خليلي و
موسى كليمي فقال ومن أحمد فقال يا موسى وعزتي وجلالي ما خلقت خلقا أكرم علي منه كتبت اسمه مع اسمي في
العرش قبل أن أخلق السماوات والأرض والشمس والقمر بألفي ألف سنة وعزتي وجلالي إن الجنة محرمة على
جميع خلقي حتى يدخلها محمد وأمته قال موسى ومن أمة محمد قال أمته الحمادون يحمدون صعودا وهبوطا وعلى
كل حال يشدون أوساطهم ويطهرون أطرافهم صائمون بالنهار رهبان بالليل أقبل منهم اليسير وأدخلهم الجنة
بشهادة أن لا إله إلا الله قال اجعلني نبي تلك الأمة قال نبيها منها قال اجعلني من أمة ذلك النبي قال
استقدمت واستأخروا يا موسى ولكن سأجمع بينك وبينه في دار الجلال. الحديث التاسع عشر أخبرنا
أبو بكر محمد بن أبي بكر الحنبلي أنا عبد الرحمن بن يوسف أنا ... أنا ... حنبل الرصافي
أنا أبو القاسم بن الحصين أنا أبو علي بن المذهب أنا أبو بكر القطيعي أنا عبد الله بن أحمد حدثني أبي ثنا حجاج ثنا
ليث حدثني يزيد بن أبي حبيب عن أبي الخير عن عبد الله بن عمرو بن العاص عن أبي بكر الصديق أنه قال لرسول
الله صلى الله عليه وسلم علمني دعاء أدعو به في صلاتي قال قل اللهم إني ظلمت نفسي ظلما كثيرا ولا يغفر الذنوب إلا
أنت فاغفر لي مغفرة من عندك وارحمني إنك أنت الغفور الرحيم. الحديث العشرون أخبرنا
أبو ... إبراهيم بن محمد ... أنا أبو الحسن الموصلي أنا أبو العباس ... أنا
أبو محمد عبد الرحمن ... إبراهيم القرشي أنا ابن المقتدي ... أنا ... أنا أبو علي بن المذهب أنا أبو بكر
القطيعي أنا أبو عبد الرحمن عبد الله بن أحمد حدثني أبي ثنا أبو المنذر ثنا جرير ... عن ... عن عبد الله بن
عمرو بن العاص أنه رأى النبي صلى الله عليه وسلم ... على المنبر يقول ارحموا ترحموا واغفروا يغفر الله لكم ويل لأقماع

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الحديث الثامن عشر اخبرنا البركات بن ابراهيم بن قاسم الدمشقي انا ابو العباس بن عبد
القادر انا السلام بن ابي عمر انا الشيخ ابو بكر انا الشيخ ابو محمد الكرجي العدريني انا ابو زرعة
القلانسي انا محمد بن الحسين انا القاسم بن ابي المنذر انا علي بن ابراهيم بن سلمة انا ابو عبد الله بن ماجه ثنا
هشام بن عمار ثنا ابراهيم بن اعين ثنا اسمعيل بن يحيى الشيباني عن عبد الله بن عمر بن حفص عن نافع عن
ابن عمر قال كنا مع النبي صلى الله عليه وسلم في بعض غزواته فمر بقوم فقال من القوم قالوا نحن
المسلمون وامراة تحضب بتنورها ومعها ابن لها فاذا ارتفع وهج التنور تنحت به فاتت النبي صلى
الله عليه وسلم فقالت انت رسول الله قال نعم قالت بابي انت وامي اليس الله ارحم الراحمين قال بلى
قالت اليس الله ارحم بعباده من الام بولدها قال بلى قالت فان الام لا تلقي ولدها في النار فاكب
رسول الله صلى الله عليه وسلم يبكي ثم رفع راسه اليها فقال ان الله لا يعذب من عباده الا المارد
المتمرد الذي يتمرد على الله وابى ان يقول لا اله الا الله الحديث التاسع عشر اخبرنا
ابو البقاء محمد بن ابي بكر العالمي اخبرنا ابو عبد الله ... انا محمد بن حسن بن زيد انا علي بن احمد بن
عبد الواحد انا عمر بن محمد بن معمر انا ابو الفتح الكروخي انا ابو عامر الازدي وابو نصر التريافي وابو
بكر الغورجي قالوا انا ابو محمد الجراحي انا ابو العباس المحبوبي انا ابو عيسى الحافظ ثنا ابو بكر محمد بن
ابان ثنا محمد بن فضيل عن محمد بن اسحق عن عمرو بن شعيب عن ابيه عن جده قال رسول الله صلى الله عليه
وسلم ليس منا من لم يرحم صغيرنا ويعرف شرف كبيرنا قال انا ابو زيد بن يزيد عن شريك عن
ليث عن عكرمة عن ابن عباس قال رسول الله صلى الله عليه وسلم ليس منا من لم يرحم صغيرنا ويوقر
كبيرنا ويامر بالمعروف وينه عن المنكر قال ابو عيسى قال بعض اهل العلم ليس منا ليس من سنتنا وقيل
ليس من ادبنا الحديث العشرون اخبرنا ابو الحسن علي بن ابي البغدادي انا النصير ...
انا ابو محمد بن عبد الله انا ابو الحسن القلانسي انا ابو حفص ... انا عبد الملك بن سهل انا
الدلال انا عبد الجبار بن محمد انا محمد بن احمد بن محبوب انا محمد بن عيسى بن سورة ثنا بندار ثنا يحيى بن سعيد
ثنا اسمعيل بن ابي خالد ثنا قيس بن ابي حازم حدثني جرير بن عبد الله قال رسول الله صلى الله
عليه وسلم من لا يرحم الناس لا يرحمه الله ومن لا يرحم لا يرحمه الله الحديث الحادي والعشرون
اخبرنا ابو الفضل محمد ... انا ابو بكر ... انا ابو بكر محمد بن عبد الله بن الحجاج ...

انا

[illegible]

[illegible]

٢٢٧

قال رسول الله صلى الله عليه وسلم قال لي جبريل لو رأيتني يا محمد وأنا أغط فرعون بإحدى يدي
وأدس من الحال في فيه مخافة أن تدركه رحمة ربه فيغفر له الحديث التاسع والعشرون
أخبرنا أبو عبد الله محمد بن عبد القادر بن ... الزاوية ثنا أبو عبد الله بن حوارش ثنا أبو بكر [illegible]
[illegible] بن ... قالا أنا محمد بن معمر ... أنا أبو النجيب [illegible]
قال أبو بكر وأنا جدي أنا أبو عبد الله ... أنا الحافظ عبد الغني أنا المبارك بن ... أبو بكر [illegible]
و... عبد الواحد ... منصور قالوا أنا أبو العلاء ح قال أبو بكر أيضا وأنا
أبي ... أنا إسماعيل ... عبد الحميد قالا أنا الشيخ موفق الدين بن
قدامة أنا ابن النقور أنا أبو العلاء أنا أبو الحسن ... أنا أبو عمرو عثمان بن أحمد ... ثنا أبو
عبد الله ... خليل ثنا بكار ... عبد الوهاب بن مجاهد عن أبيه حدثني العبادلة
عبد الله بن عمر وعبد الله بن عباس وعبد الله بن عمرو وعبد الله بن الزبير قالوا قال رسول الله
صلى الله عليه وسلم الناس ينتظر اللعنة والمستمع ينتظر الرحمة والذي ... ينتظر الرزق والحكرة
ينتظر اللعنة والنائحة ومن حولها ... مجتمعة عليهم لعنة الله والملائكة والناس أجمعين
الحديث الثلاثون أخبرنا ... بن إبراهيم ... أنا أبو عبد الله العطار أنا
أبو بكر بن عبد الله ... أنا الشيخ الموفق بن قدامة أنا ابن النقور أنا ابن ...
أنا ... أبو عمرو ... أبو بكر ... أبو إسماعيل ... سعيد بن ...
عن عمرو بن قيس عن أبي الجوزاء عن عبد الله بن عمرو ... من كانت له إلى الله عز وجل حاجة
فليصم الأربعاء والخميس والجمعة فإذا كان يوم الجمعة تطهر وراح إلى الجمعة فتصدق ...
كثرت ... إذا صلى الجمعة ... اللهم ... بسم الله الرحمن الرحيم الذي لا إله إلا هو
عالم الغيب والشهادة الرحمن الرحيم ... بسم الله الرحمن الرحيم الذي لا إله إلا هو الحي القيوم
الذي لا تأخذه سنة ولا نوم الذي ملأت عظمته السماوات والأرض ... بسم الله الرحمن الرحيم
الذي لا إله إلا هو الذي عنت له الوجوه وخشعت له الأصوات ...
محمد صلى الله عليه وسلم ... إن شاء الله ...
... الحديث الحادي والثلاثون أخبرنا [illegible]

ابراهيم

٢٢٥

[illegible]

< ٢ ٧

تعقيبات الشاذه من فوائد الاستعاذه
تأليف الشيخ الإمام الرحلة الأثري
شمس الدين محمد بن على
ابن طولون
رحمه

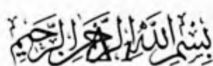
ب   د

٢٧٦

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]



THE FORTY ḤADĪTH ON MERCY AND THOSE WHO SHOW MERCY



INTRODUCTION TO THE AḤADITH

In the Name of Allah, Most Merciful, Most Compassionate

ALL PRAISE BELONGS to Allah whose mercy embraces all creation, and may peace and blessings be upon our Master Muḥammad, and his family and Companions—the best generation.

To proceed: This commentary comprises of *aḥadīth* supplemented to Ibn Ṭūlūn's Collection of Forty Aḥadīth entitled *Arb'aīn fi raḥma wa rāḥimūn* or *The Forty Ḥadīth On Mercy and Those Who Show Mercy*. I was inspired to present this work because mercy has rapidly started to decline in the hearts of humanity—and this is a sign that hate, hate-mongering and anger are rising in our world. I ask Allah to protect us all from it at all times, *amin!*

ON ḤADĪTH AL-MUSALSAL BI 'L-AWWALIYYA

While the decision was made to omit the Arabic chains of narration from this translation for brevity and ease for you, the reader. Nevertheless, the importance of the Ḥadīth *al-musalsal bi al-awwaliyya* cannot be overstated. In it, the names of the pious are mentioned and, as is said, "*'inda dhikr al-ṣaliḥīn, tanzilu al-raḥma,*' which means '*when pious people are mentioned, mercy descends.*' Following the tradition of Ḥadīth scholarship between both teacher and student as well as that of spiritual guide and disciple, this Ḥadīth is the first Ḥadīth that a teacher relates to his students to emphasize that Islam

revolves around *raḥma* or *loving mercy*. So in keeping with our tradition and to obtain the blessings (*barakah*) in the chain of transmission, we have reproduced the entire chain of the Ḥadīth called *al-musalsal bi 'l-'awwaliyya*.



ḤADĪTH ONE

We verbally heard ʿAbu Al-Maḥāsen Yusuf bin Ḥasan bin ʾAḥmad bin Ḥasan al-Ṣāliḥī – and this is the first Ḥadīth narration I heard from him – saying:

We read to ʿAbu Isḥāq Ibrahīm bin ʾAḥmad bin Nāṣer al-Bāghūnī – and this the first Ḥadīth narration I read onto him – , and I verbally heard ʿAbu al-Faraj ʿAbd al-Raḥmān bin al-Shaykh Khalīl bin Salāmah al-Qābūnī – and this is the first Ḥadīth narration I heard from him – , both of them said:

We verbally heard al-Ḥāfiḍ ʿAbu al-Faḍl ibn al-ʿIrāqī while others were reciting onto him, and this is the first Ḥadīth narration we heard from him, said:

We verbally heard ʿAbu Fatḥ al-Maydūmī, – and this is the first Ḥadīth narration I heard from him – , said:

We verbally heard ʿAbu al-Faraj al-Ḥarrānī, – and this is the first Ḥadīth narration I heard from him – , said:

We verbally heard al-Ḥāfiḍ ʿAbu al-Faraj ibn al-Jawzī, – and this is the first Ḥadīth narration I heard from him – , said:

We verbally head ʿAbu Saʿīd al-Naysābūrī, – and this is the first Ḥadīth narration I heard from him – , said:

We verbally heard ʿAbu Ṣāleḥ ʾAḥmad bin ʿAbd al-Malik al-Muʾadhin, – and this is the first Ḥadīth narration I heard from him – , said:

We verbally heard ʿAbu Ḥāmed Muḥammad bin ʾAḥmad, – and this is the first Ḥadīth narration I heard from him – , said:

We verbally heard ʿAbd al-Raḥmān bin Bishr, – and this is the first Ḥadīth narration I heard from him – , said:

We verbally heard ʿAmr bin Dīnār, – and this is the first Ḥadīth narration I heard from him – , said:

We verbally heard from ʿAbī Qabūs, – and this is the first Ḥadīth narration I heard from him – , said:

On the authority of ʿAbd Allah bin ʿAmr bin al-ʿās, some said:, – and this is the first Ḥadīth narration I heard from him – , said:

The Prophet (Allah's Peace and Blessings upon him) said:

> *"Those who are merciful will be shown mercy by the Most Merciful. Be merciful to the inhabitants of earth and the inhabitants of heaven will be merciful to you."* And in another narration: *"Be merciful to those on earth, and the those of the Heavens will be merciful to you."*



أَخْبَرَنَا أَبُو الْمَحَاسِنِ يُوسُفُ بْنُ حَسَنِ بْنِ
أَحْمَدَ بْنِ حَسَنِ الصالِحِي مِنْ لَفْظِهِ وَهُوَ أَولُ
حَدِيثٍ سَمِعْتُهُ مِنْهُ،

أَخْبَرَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ أَحْمَدَ بْنِ
نَاصِرٍ الْبَاعُونِي قِرَاءَةً عَلَيْهِ وَهُوَ أَولُ
حَدِيثٍ قَرَأْتُهُ عَلَيْهِ،

وَأَبُو الْفَرَجِ عَبْدُ الرحْمَنِ بْنُ الشَيْخِ خَلِيلِ
بْنِ سَلَامَةَ الْقَابُونِي وَهُوَ أَولُ حَدِيثٍ
سَمِعْتُهُ عَلَيْهِ، قَالَا:

أَخْبَرَنَا الْحَافِظُ أَبُو الْفَضْلِ بْنُ الْعِرَاقِي
قِرَاءَةً عَلَيْهِ وَنَحْنُ نَسْمَعُ وَهُوَ أَولُ
حَدِيثٍ سَمِعْنَاهُ مِنْهُ،

أَخْبَرَنَا أَبُو الْفَتْحِ الْمَيْدُومِي وَهُوَ أَولُ
حَدِيثٍ سَمِعْتُهُ مِنْهُ،

أَخْبَرَنَا النجيبُ أَبُو الْفَرَجِ الْحَرانِي وَهُوَ
أَولُ حَدِيثٍ سَمِعْتُهُ مِنْهُ،

أَخْبَرَنَا الْحَافِظُ أَبُو الْفَرَجِ بْنُ الْجَوْزِي وَهُوَ
أَولُ حَدِيثٍ سَمِعْتُهُ مِنْهُ،

أَخْبَرَنَا أَبُو سَعِيدٍ النيْسَابُورِي وَهُوَ أَولُ
حَدِيثٍ سَمِعْتُهُ مِنْهُ،

أَخْبَرَنَا أَبُو صَالِحٍ أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ
الْمُؤَذِنُ وَهُوَ أَولُ حَدِيثٍ سَمِعْتُهُ مِنْهُ،

أَخْبَرَنَا أَبُو طَاهِرٍ الزيَادِي وَهُوَ أَولُ
حَدِيثٍ سَمِعْتُهُ مِنْهُ،

أَخْبَرَنَا أَبُو حَامِدٍ مُحَمدُ بْنُ أَحْمَدَ[12] وَهُوَ أَولُ
حَدِيثٍ سَمِعْتُهُ مِنْهُ،

حَدثَنَا عَبْدُ الرحْمَنِ بْنُ بِشْرٍ وَهُوَ أَولُ
حَدِيثٍ سَمِعْتُهُ مِنْهُ،

عَنْ عَمْرِو بْنِ دِينَارٍ وَهُوَ أَولُ
حَدِيثٍ سَمِعْتُهُ مِنْهُ،

عَنْ أَبِي قَابُوسٍ وَهُوَ أَولُ حَدِيثٍ سَمِعْتُهُ
مِنْهُ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ بَعْضُهُمْ
وَهُوَ أَولُ حَدِيثٍ سَمِعَهُ مِنْهُ، أَن النبِي
صلى الله عليه وسلم قَالَ:

الراحِمُونَ يَرْحَمُهُمُ الرحْمَنُ، ارْحَمُوا أَهْلَ
الْأَرْضِ يَرْحَمْكُمْ أَهْلُ السمَاءِ .

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12 The manuscript is unclear, but he seems to be Abu al-'Abbās ibn al-Mujāhid.

وَفِي رِوَايَةٍ: ارْحَمُوا مَنْ فِي الأَرْضِ
يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ.

REFERENCING

Al-Ḥākim narrated this Ḥadīth in his *Mustadrak* (7339) declaring it aunthentic, and al-Tirmidhī narrated it in his *Jāmi*ʿ (1924) declaring it sound authentic (*ḥasan ṣaḥīḥ*). The first version "*...and the inhabitants of heaven will be merciful to you*" is Ḥākim's wording while the second narration is al-Tirmidhī's. The chain of narration revolves around a narrator named Abu Qābūs al-Umawī, the bondsman of ʿAbdullah b. ʿAmr, who is unknown (*majhūl*) and no one deemed him reliable. ʿAmr b. Dinār anomalously related a narration of his, but did not corroborate it.

POINTS OF BENEFIT

1. Both the people of the earth and the inhabitants of heaven [i.e. the angels] are commanded to show mercy. These *aḥadīth* carry the meanings upheld in the adages '*you reap what you sow*,' and '*as you do, so too shall be done unto you*." And even if the two Ḥadīths were not authentic, nonetheless, their meanings are good and correct. The concept of '*you reap what you sow*' is from the justice upon which Allah created the heavens and earth, and Allah knows best.

2. It clarifies that good deeds are never wasted and that Allah does not discard the rewards of those who show mercy, even if those good deeds are not publicized and displayed to anyone.

3. Allah spread mercy and love between humans, animals, plants and even inanimate objects. So 'mercy' in this

Ḥadīth applies without any restrictions and encompasses everything, as the Prophet (Allah's Peace and Blessings upon him) says: *"Those who are merciful will be shown mercy by the Most Merciful."*



ḤADĪTH TWO

Abu Hurayrah (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) kissed al-Ḥasan b. ʿAli while al-'Aqraʿ b. Ḥābis al-Tamīmī was sitting with him, and al-'Aqraʿ remarked:

"I have ten children; I've never kissed one of them!" The Messenger of Allah (Allah's Peace and Blessings upon him) looked to him and said:

"Whoever does not show mercy will not be shown mercy."

أَخْبَرَنَا الْبُرْهَانُ إِبْرَاهِيمُ بْنُ عُثْمَانَ الْمَرْدَاوِي
الصالِحِي مِنْ لَفْظِهِ، أَخْبَرَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَحْمَدَ
بْنِ مُحَمدِ بْنِ السلَيْمِي الْبَعْلِي سَمَاعًا عَلَيْهِ، أَخْبَرَنَا أَبُو
الْفَرَجِ بْنُ الزعْبُوبِ، أَخْبَرَنَا أَبُو الْعَباسِ الْحَجارُ،
أَخْبَرَنَا أَبُو عَبْدِ اللهِ بْنُ الزبَيْدِي، أَخْبَرَنَا أَبُو الْوَقْتِ
السجْزِي، أَخْبَرَنَا أَبُو الْمُظَفرِ الداوُدِي، أَخْبَرَنَا أَبُو
مُحَمدٍ السرْخَسِي، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْفِرَبْرِي،
أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْبُخَارِي، حَدثَنَا أَبُو الْيَمَانِ،
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزهْرِي، حَدثَنَا أَبُو سَلَمَةَ بْنُ
عَبْدِ الرحْمَنِ، أَن أَبَا هُرَيْرَةَ، قَالَ:

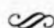
قَبلَ رَسُولُ اللهِ صلى الله عليه وسلم الْحَسَنَ بْنَ
عَلِي، وَعِنْدَهُ الأَقْرَعُ بْنُ حَابِسٍ التمِيمِي جَالِسٌ،
فَقَالَ: إن لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبلْتُ مِنْهُمْ
أَحَدًا ! فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ صلى الله عليه وسلم
وَقَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

REFERENCING

Al-Bukhārī (5997), Muslim (2321) and Ibn Ḥibbān in his *Ṣaḥīḥ* (457) narrated this Ḥadīth in their authentic collections.

POINTS OF BENEFIT

1. Display love for your family and show your affection and mercy for them at all times—even in front of other people (as appropriate).
2. Raise and nurture your children with love and also display your love for them. Be gentle with them in all situations.
3. Allah Ta'ālā deposits immense rewards into people's accounts for showing mercy to one another—even to parents showing mercy to their children.
4. The Prophet's love for his children.



ḤADĪTH THREE

Jarīr b. ʿAbdullah (Allah be pleased with them) relates that the Noble Prophet (Allah bless him and his family and give them peace) said:

"Whoever does not show mercy will not receive mercy."

أَخْبَرَنَا الْبُرْهَانُ إِبْرَاهِيمُ بْنُ عُمَرَ بْنِ إِبْرَاهِيمَ الْحَنْبَلِي، أَخْبَرَنَا أَبِي، أَخْبَرَنَا الْحَافِظُ أَبُو بَكْرِ بْنُ الْمحِب، أَخْبَرَنَا الْقَاضِي سُلَيْمَانُ بْنُ حَمْزَةَ، وَأَبُو مُحمدِ الْمُطعمُ، وَأَبُو الْعَباسِ الديْرَمَعْرِي، قَالُوا: أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْبَغْدَادِي، أَخْبَرَنَا عَبْدُ الأَولِ بْنُ شُعَيْبٍ، أَخْبَرَنَا عَبْدُ الرحْمَنِ بْنُ الْمُظَفرِ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ، أَخْبَرَنَا مُحمدُ بْنُ يُوسُفَ بْنِ مَطَرٍ، أَخْبَرَنَا مُحمدُ بْنُ إِسْمَاعِيلَ الْحَافِظُ، حَدثَنَا عُمَرُ بْنُ حَفْصٍ، حَدثَنَا أَبِي، حَدثَنَا الأَعْمَشُ، حَدثَنِي زَيْدُ بْنُ وَهْبٍ، قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللهِ، عَنِ النبِي صلى الله عليه وسلم قَالَ:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

REFERENCING

Al-Bukhārī narrated this Ḥadīth in his *Ṣaḥīḥ* (6013)

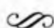
POINTS OF BENEFIT

As a foundational principle, showing mercy attracts mercy that is vast and encompasses all aspects of one's life. Only the wretched is deprived from it. This deprivation is self-inflicted, however, for the Grace and Mercy of Allah Ta'ālā is limitless and is not restricted. Bukhārī' narrates in his *Ṣaḥīḥ* (6010):

أَن أَبَا هُرَيْرَةَ، قَالَ: قَامَ رَسُولُ اللهِ صلى
الله عليه وسلم فِي صَلَاةٍ وَقُمْنَا مَعَهُ، فَقَالَ
أَعْرَابِي وَهُوَ فِي الصلَاةِ: اللهُم ارْحَمْنِي
وَمُحَمدًا وَلا تَرْحَمْ مَعَنَا أَحَدًا، فَلَما سَلمَ
النبِي صلى الله عليه وسلم قَالَ لِلْأَعْرَابِي:
لَقَدْ حَجرْتَ وَاسِعًا، يُرِيدُ رَحْمَةَ اللهِ.

Abu Ḥurayrah (Allah be pleased with him) relates that the Noble Prophet (Allah's Peace and Blessings upon him) said:

> *"The Prophet(Allah's Peace and Blessings upon him) stood up to pray and we stood with him. A nomadic Arab said loudly while in prayers: O'Allah grant me and Muhammad your mercy and don't give it to anyone else after us. Upon completing the prayers, the Prophet (Allah's Peace and Blessings upon him) said to the Bedouin: "you have narrowed (limited) a very vast thing", meaning Allah's mercy."*



ḤADĪTH FOUR

Nuʿmān b. Bashīr (Allah be pleased with him) relates that the Messenger of Allah (Allah Taʿālā bless him and his family) said:

> *"You can think of the believers—in their showing mercy to one another, showing love to one another and showing kindness to one another—as one body; if any limb is ailing, the entire body triggers sleeplessness and fever."*

أَخْبَرَتْنَا أُمُّ عَبْدِ الرَّزَّاقِ خَدِيجَةُ بِنْتُ عَبْدِ
الْكَرِيمِ أَخْبَرَتْنَا أُم عَبْدِ الرزاقِ خَدِيجَةُ بِنْتُ
عَبْدِ الْكَرِيمِ الأَرْمَوِيةُ، أَخْبَرَتْنَا عَائِشَةُ بِنْتُ
عَبْدِ الْهَادِي، قَالَتْ: أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي
طَالِبٍ، أَخْبَرَنَا الْحُسَيْنُ بْنُ الْمُبَارَكِ، أَخْبَرَنَا عَبْدُ
الْأَوَلِ بْنُ عِيسَى، أَخْبَرَنَا أَبُو الْحَسَنِ الداوُدِي،
أَخْبَرَنَا أَبُو مُحَمدٍ الْحَمَوِي، أَخْبَرَنَا أَبُو عَبْدِ اللهِ
بْنُ مَطَرٍ، أَخْبَرَنَا مُحَمدُ بْنُ إِسْمَاعِيلَ الْجُعْفِي،
حَدثَنَا أَبُو نُعَيْمٍ، حَدثَنَا زَكَرِيا، عَنْ عَامِرٍ،
قَالَ: سَمِعْتُهُ، يَقُولُ: سَمِعْتُ النعْمَانَ بْنَ بَشِيرٍ،
يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِهِمْ
وَتَعَاطُفِهِمْ كَالْجَسَدِ، إِذَا اشْتَكَى عُضْوًا
تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَى.

REFERENCING

Al-Bukhārī (6011), Muslim (2578) and Ibn Ḥibbān (233) narrated this Ḥadīth in their *Ṣaḥīḥ*. Ibn Ḥibbān's wording is "... *as one body. If any limb is ailing*" as well as in Shihāb's *Musnad*. Bukhārī's wording is: "...*like the body*" and Muslim's is: "*is like the example of the body.*"

POINTS OF BENEFIT

1. This Ḥadīth contains the foundational societal principle that we Muslims must build a beautiful, *īmān*-based society that is filled with mercy, love and a collective human brotherhood for all that can face both the joys and sorrows of life as one society.

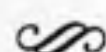
2. This Ḥadīth establishes a direct correlation between a community's ability to show love and mercy, and their *īmān*. The counter-implication is that a community that *does not* show mercy, love, kindness and courtesy is a community that does not exemplify the way of the believers. In other words, that community's *īmān* is weak, and Allah knows best. This sends a clear warning to loners, recluses and isolationists who do not condemn that which is clearly wrong, that an individualistic and negative-minded community is unacceptable in Islam and does not represent the way of the people of *īmān*. So if you see a community where one brother does not care about another brother, or a neighbour does not care about his neighbour, then it simply means that the

īmān in that community is deficient and incomplete. This Ḥadīth directly connects the very essence of *īmān* with having love and mercy on each other. For his saying *(Allah's Peace and Blessings upon him)*: "*you can think of the believers as…*" is descriptive of the people with belief not just prescriptive. Therefore, those who lack love and mercy on each other lack the essence of a complete faith, and those who are not like "the believers" are not from them. Bukhārī narrated in his *Ṣaḥīḥ* (30) and Muslim (47) on the authority of 'Anas b. Mālik that the Prophet *(Allah's Peace and Blessings upon him)*said:

عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ، أَوْ قَالَ لِجَارِهِ مَا يُحِبُّ لِنَفْسِهِ.

"One of you would not be a believer until you love for your brother or for your neighbor that which you love for yourself".

3. The Prophet's words "*…if any limb is ailing, the entire body triggers sleeplessness and fever*" do not stipulate that the limb must be a vital limb. Rather, even if it was a non-vital limb—for instance, the smallest limb, the least important for survival and the most critically ill—nevertheless, the remaining limbs will trigger the rest of the body, not merely with sleeplessness (which is a difficult condition in and of itself), but with high fever, which is also intense and consists of feeling weak because of the pain of the ailing limb.



ḤADĪTH FIVE

ʿUmar b. al-Khaṭṭāb (Allah be pleased with him) relates that in an aftermath of battle, prisoners of war were gathered and brought to the Messenger of Allah (Allah's Peace and Blessings upon him). Suddenly, a frantically acting woman prisoner who seemed to have lactating breasts found a boy. She swiftly picked him up, embraced him tightly and started nursing him. So the Prophet (Allah's Peace and Blessings upon him) asked:

> *"Do you think this woman will ever hurl her child into a fire?"* We replied: *"No, not as long as she has anything to say about it."* So the Prophet replied: *"Allah is more merciful to His servants than this woman is to her child."*

أَخْبَرَنَا أَبُو عُمَرَ يُوسُفُ بْنُ الْبَدْرِ الْمُحَدثُ، أَخْبَرَنَا الْقَاضِي أَبُو بَكْرٍ الْبَعْلِي، أَخْبَرَنَا أَبُو عَبْدِ اللهِ بْنُ الْيُونَانِيةِ، أَخْبَرَنَا السيدُ مُحَمدُ، وَأَبُو الْعَباسِ الصالِحِي، قَالَا: أَخْبَرَنَا الْحُسَيْنُ الْحَنْبَلِي، أَخْبَرَنَا أَبُو الْوَقْتِ السيُوفِي، أَخْبَرَنَا أَبُو الْمُظَفرِ الداوُدِي، أَخْبَرَنَا أَبُو مُحَمدِ بْنُ حَمويْهِ، أَخْبَرَنَا عَبْدُ اللهِ الْفِرَبْرِي،

أَخْبَرَنَا مُحَمدُ بْنُ إِسْمَاعِيلَ بْنِ الْمُغِيرَةِ، حَدثَنَا
بْنُ أَبِي مَرْيَمَ، حَدثَنَا أَبُو غَسانَ، حَدثَنِي زَيْدُ
بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطابِ،
قَالَ: قَدِمَ عَلَى النبِي سَبْيٌ، فَإِذِ امْرَأَةٌ مِنَ
السبْيِ قَدْ تَحَلبَ ثَدْيُهَا، إِذْ وَجَدَتْ صَبِيا فِي
السبْيِ أَخَذَتْهُ، فَأَلْصَقَتْهُ بِبَطْنِهَا، وَأَرْضَعَتْهُ،
فَقَالَ النبِي صلى الله عليه وسلم:
أَتَرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النارِ؟، قُلْنَا: لَا،
وَهِيَ قَادِرَةٌ عَلَى أَنْ لَا تَطْرَحَهُ، فَقَالَ: للهُ أَرْحَمُ
بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا.

REFERENCING

Al-Bukhārī (5999) and Muslim (2756) narrated this Ḥadīth in their authentic collections.

In his celebrated commentary on *Ṣaḥīḥ al-Bukhārī* entitled *Fath al-Bārī*, (10\445) Ḥāfiẓ Ibn Ḥajar al-'Asqalānī explains:

> It is understood from the context that the mother lost sight of her toddler (which itself is distressing for a mother) and also that she began to feel discomfort from oversupply of milk in her bosom. So when she found her child, she began breastfeeding him to relieve her pain [and to pacify him]. In addition to that, when she saw him with her own eyes, [her worry was relieved and] she immediately hugged him tightly out of love.

POINTS OF BENEFIT

1. The instruction of the Prophet *(Allah's Peace and Blessings upon him)* for his Companions (Allah be pleased with them) to look with the eye of mercy and compassion to this mother and her child who were prisoners of war and to showcase the human suffering in such circumstances yet rekindle a light of mercy in their hearts encouraging them to pass it onto others.The Prophetic directions were clear and known to the companions abolishing the separation of parents and children or brothers together.

   Imam Tirmidhī narrated in his Jāmi' (1566), so did al-Ḥākim in his Mustadrak (2271) declaring it authentic fulfilling the criteria of Muslim, on the authority of Abū Ayyūb al-Ansārī saying:

عَنْ أَبِي أَيُّوبَ الأنصاري رضي الله تعالى عنه، قَالَ: (سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: مَنْ فَرَّقَ بَيْنَ وَالِدَةٍ وَوَلَدِهَا، فَرَّقَ اللهُ بَيْنَهُ وَبَيْنَ أَحِبَّتِهِ يَوْمَ الْقِيَامَةِ ، قَالَ أَبُو عِيسَى: وَفِي الْبَاب، عَنْ عَلِيٍّ، وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَغَيْرِهِمْ، كَرِهُوا التَّفْرِيقَ بَيْنَ السَّبْيِ، بَيْنَ الْوَالِدَةِ وَوَلَدِهَا، وَبَيْنَ الْوَلَدِ وَالْوَالِدِ، وَبَيْنَ الإِخْوَةِ).

I heard the Prophet –sallallahu alayhi wa sallam– say: "whosoever separates between a mother and a child and his father, or brothers together, Allah will separate between him and his beloveds in the day of Judgment". Abu 'Īsa (al-Tirmidhī) said: similar narrations are found through Ali as well, and this narration is Ḥasan Gharīb (good). This narration was the basis of the practice of all the knowledgeable Prophetic companions and those who came after them, they abhorred when dealing with prisoners of war to separate between a mother and her child, a son and his father, and between brothers.

2. The Mercy of Allah Ta'alā for His servants—as He is their Creator, their Provider, the One Who Heals them, their Protector, and the One who is closer and Kinder onto them more than them over themselves and is more merciful to them than their own loving mothers. Rather even more than their own selves—Ta'alā is He!



ḤADĪTH SIX

Salmān al-Fārsī (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

"The day Allah created the heavens and earth, He created one hundred mercies. Every portion of mercy fills all that is between the heavens and earth. He placed one portion of mercy on earth; by it, a mother loves her child, and animals and birds show mercy to one another. On the Day of Judgment, Allah will complete the ninety-nine mercies which He has kept with Himself for the Day of Judgment with this one mercy."

أَخْبَرَنَا الْبَدْرِي حَسَنُ بْنُ عُبَيْدٍ الْمَرْدَاوِي، أَخْبَرَنَا أَبُو الْعَباسِ الْفُولَاذِي، أَخْبَرَنَا التاج بن بردس، أَخْبَرَنَا أَبُو الْفِدَاءِ بْنُ الْخَبازِ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْإِرْبَلِي، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْفَرَاوِي، أَخْبَرَنَا أَبُو الْحُسَيْنِ الْفَارِسِي، أَخْبَرَنَا أَبُو أَحْمَدَ الْجُلُودِي، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سُفْيَانَ، أَخْبَرَنَا مُسْلِمُ بْنُ الْحَجاجِ، حَدثَنَا ابْنُ نُمَيْرٍ، حَدثنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ بْنَ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

إن الله خَلَقَ يَوْمَ خَلَقَ السماوَاتِ وَالأَرْضَ
مِائَةَ رَحْمَةٍ، كُل رَحْمَةٍ طِبَاقَ مَا بَيْنَ السماءِ
إِلَى الْأَرْضِ، فَجَعَلَ مِنْهَا فِي الأَرْضِ رَحْمَةً،
فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا، وَالْوَحْشُ
وَالطيْرُ عَلَى بَعْضِهَا الْبَعْضِ، فَإِذَا كَانَ يَوْمُ
الْقِيَامَةِ أَكْمَلَهَا بِهَذِهِ الرحْمَةِ.

REFERENCING

Muslim narrated this Ḥadīth in his authentic collection (4951,4952), Ibn Ḥibban in his *Ṣaḥīḥ* (6280), and al-Ḥākim in his *Mustadrak* (7692) with similar wording declaring it authentic according to the criteria of Imam Muslim.

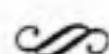
POINTS OF BENEFIT

1. Elucidating the tremendous Mercy of Allah Ta'alā upon His creation—and how abundant are His Mercies upon us and how immense they are? This, while remembering that all of His Mercy in this world from the beginning of the creation till the end does not equal anything compared to the mercy that Allah Ta'alā has reserved for His creation in the Hereafter.

2. This report highlights the mercy between a mother and child, as well as between animals. This is an illustration that the foundation of all human-human relations, human-animal relations, animal-animal relations is mercy. It is a call to return back to that foundation and solidify it, softening our hearts between one another, towards animals and all creations of Allah Ta'alā. It is also an im-

plicit instruction for us to look and identify mercy in all creatures.

3. This report highlights that mercy is found in all of Allah's creations, but none will show mercy except the pious and the God-fearing, and none will avoid showing mercy except the wretched.



ḤADĪTH SEVEN

Salmān al-Fārsī (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

"Allah possesses one hundred mercies; the entire creation uses one portion of mercy to show mercy among one another, whereas the other ninety-nine are reserved for the Day of Judgment."

أَخْبَرَنَا أَبُو الْبَقَاءِ مُحَمدُ بْنُ الْعِمَادِ الْعَمْدِي، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْحَرانِي، أَخْبَرَنَا أَبُو مُحَمدٍ التدْمُرِي، أَخْبَرَنَا أَبُو الْفَضْلِ بْنُ عَسَاكِرَ، أَخْبَرَنَا أَبُو الْحَسَنِ الطوسي فِي كِتَابِهِ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الشاوِرِي، أَخْبَرَنَا عَبْدُ الْغَافِرِ بْنُ مُحَمدٍ، أَخْبَرَنَا مُحَمدُ بْنُ عِيسَى، أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَقِيهُ، أَخْبَرَنَا أَبُو الْحَسَنِ الْقُشَيْرِي، حَدثَنِي الْحَكَمُ بْنُ مُوسَى، حَدثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدثَنَا سُلَيْمَانُ التيْمِي، حَدثَنَا أَبُو عُثْمَانَ النهْدِي، عَنْ سَلْمَانَ الْفَارِسِي، قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

إن لله مائة رَحْمَةٍ، فَمِنْهَا رَحْمَةٌ
بِهَا يَتَرَاحَمُ الْخَلْقُ بَيْنَهُمْ، وَتِسْعَةٌ
وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ.

REFERENCING

Muslim narrated this Ḥadīth in his *Saḥīḥ* (2755)

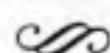
POINTS OF BENEFIT

1. This Ḥadīth plants the practice of good thinking of Allah Ta'ālā and therefore fostering love for the *ākhira* in the hearts of people and does not cause them to fear it. Rather, it announces to them that what Allah Ta'ālā has stored for them of mercy is so great that it cannot be comprehended by them and that His love that is awaiting them is inconceivable by them.

2. This report indicates that Allah Ta'ālā created the creation to show them mercy and to shower them with His Bounty. So it is incumbent upon us to expose ourselves to Allah's divine Mercy by showing each other mercy. Allah Ta'ālā said 11:118:

قال تعالى: وَلَوْ شَاء رَبكَ لَجَعَلَ الناسَ أُمةً
وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ إلا مَن رحِمَ
رَبكَ وَلِذَلِكَ خَلَقَهُمْ-هود:٨١١.

Which means: "Had your Lord willed, He would have made all people one nation. They will different except those whom your Lord graced with His mercies but that is why He created them".



ḤADĪTH EIGHT

Abu Ḥurayrah (Allah be pleased with him) relates that the Noble Prophet (Allah's Peace and Blessings upon him) said:

Allah possesses one hundred mercies. He sent down one mercy to the jinn, human beings, animals and insects; by it, they show compassion and mercy to one another, and by it, animals show compassion to their young. Allah has reserved ninety-nine mercies with which to show mercy to His servants on the Day of Judgment.

And in another narration: *"Allah will collect all one hundred mercies on the Day of Judgment with which to show to His servants."*

And in yet another narration: *"On the Day of Judgment Allah will show so much indescribable mercy that even Iblīs will have hope that mercy will be shown to him."*

One of the scholars clarified saying: *"Iblīs will not receive Allah's Mercy and neither will that person to whom Allah has snatched the mercy from their heart, because they did not show mercy to the servants of Allah in this world."*

أَخْبَرَنَا أَبُو الْحَسَنِ عَلِي بْنُ عَبْدِ اللهِ بْنِ أَبِي عُمَرَ،
أَخْبَرَنَا مُحَمدُ بْنُ سُلَيْمَانَ حُضُورًا فِي الثانِيَةِ،
أَخْبَرَنَا عَبْدُ الرحِيمِ بْنُ غَنَائِمَ، أَخْبَرَنَا أَحْمَدُ بْنُ

هِبَةِ اللهِ، أَخْبَرَنَا الْمُؤَيدُ بْنُ مُحَمدٍ، أَخْبَرَنَا مُحَمدُ بْنُ الْفَضْلِ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْفَرَاوِي، أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ عَبْدِ الْغَافِرِ، أَخْبَرَنَا أَبُو أَحْمَدَ بْنُ عَمْرَوَيْهِ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمدٍ، أَخْبَرَنَا أَبُو الْحُسَيْنِ النيْسَابُورِي، حَدثَنَا مُحَمدُ بْنُ عَبْدِ اللهِ، حَدثَنَا أَبِي، حَدثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النبِي صلى الله عليه وسلم قَالَ:

إن للهِ مِائَةَ رَحْمَةٍ، أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِ، وَالْإِنْسِ، وَالْبَهَائِمِ، وَالْهَوَام، فَبِهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا، وَأَخرَ اللهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ.

وَفِي رِوَايَةٍ: أَنهُ يَجْمَعُ الْمِائَةَ يَوْمَ الْقِيَامَةِ، فَيَرْحَمُ بِهَا عِبَادَهُ . وَفِي أُخْرَى: إنهُ لَيَرْحَمُ يَوْمَ الْقِيَامَةِ رَحْمَةً حَتى يَتَطَاوَلَ لَهَا إِبْلِيسُ رَجَاءَ أَنْ يُصِيبَهُ.

قَالَ بَعْضُ الْعُلَمَاءِ: وَلَا تَنَالُهُ، وَلَا مَنْ نَزَعَ اللهُ رَحْمَةَ قَلْبِهِ فِي الدنْيَا، فَلَمْ يَرْحَمْ عِبَادَ اللهِ عزوجل.

REFERENCING

The first narration was recorded in Muslim's *Ṣaḥīḥ* (2754) with that wording, but I did not find the other narration with this wording in the Books of the Sunnah, despite the meaning beeing consistent with other authentic texts. The closest wording I have found is in al-Ḥākim's *Mustadrak* (172) with a good chain (*ḥasan*):

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ رَد هَذِهِ الرحْمَةَ
فَصَارَ مِائَةَ رَحْمَةٍ يَرْحَمُ بِهَا عِبَادَهُ

"On the Day of Judgment, Allah will call back this one mercy to complete His one hundred mercies in which to show upon His servants."

As for the third narration that mentions that even Iblīs will hope for mercy, Ṭabarānī records in his *Kabīr* (3022) with a mediocre chain that Ḥudhayfa (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله
عليه وسلم: وَالذِي نَفْسِي بِيَدِهِ لَيَدْخُلَن
الْجَنةَ الْفَاجِرُ فِي دِينِهِ، الأَحْمَقُ فِي مَعِيشَتِهِ،
وَالذِي نَفْسِي بِيَدِهِ لَيَدْخُلَن الْجَنةَ الذِي
قَدْ مَحَشَتْهُ النارُ بِذَنْبِهِ، وَالذِي نَفْسِي بِيَدِهِ
لَيَغْفِرَن اللهُ يَوْمَ الْقِيَامَةِ مَغْفِرَةً يَتَطَاوَلُ لَهَا
إِبْلِيسُ رَجَاءَ أَنْ تُصِيبَهُ

"I swear by the One who controls my soul! A religiously corrupt man (fājir) who is foolish and inept at earning a living will indeed [eventually] enter Paradise. I swear by the One who controls my soul! The one who blatantly commits every possible sin will [eventually] enter Paradise. I swear by the One who controls my soul! Allah will grant so much forgiveness on the Day of Judgment that even Iblīs will hope to receive it."

This was also recorded Ibn al-ʿArābī's *Muʿjam* (1877) on the authority of 'Anas (Allah be pleased with him) with a dreadful (*tālif*) chain of transmission.

POINTS OF BENEFIT

1. This Ḥadīth provides a tremendous glad tiding for all the creation in general, and for the people who especially embrace and channel love and mercy that they will receive indescribable love and mercy from Allah Ta'ālā as grace from Him.
2. This Ḥadīth highlights that love and mercy are the common denominator between humans, jinns, animals and insects. In fact, love and mercy are the language understood by all in the universe.



ḤADĪTH NINE

Abu Hurayrah (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

"Allah created one hundred mercies and placed but one among His creation, and retained ninety-nine mercies with Himself."

Scholars say: On the Day of Judgment, the Ummah of Prophet Muḥammad (Allah's Peace and Blessings upon him) will possess half of this mercy just as they comprise half of the dwellers of Paradise, and they are the most merciful of all Ummahs in the history of the world. This is why he is named 'the Prophet of Mercy.' Subsequently, whoever has mercy taken out of his heart, it is feared that they will not be resurrected among his Ummah! Allah forbid!

أَخْبَرَنَا أَبُو الْعَباسِ أَحْمَدُ بْنُ عَبْدِ اللهِ الْعَسْكَرِي، أَخْبَرَنَا الْإِمَامُ الْكَبِيرِ أَبُو بَكْرِ بْنُ قُنْدُسِ الْبَعْلِي، أَخْبَرَنَا التاجُ بْنُ بَرْدِسٍ، أَخْبَرَنَا الْعِمادُ ابْنُ الْخَبازِ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْإِرْبِلِي، أَخْبَرَنَا أَبُو الْحُسَيْنِ الْفَارِسِي، أَخْبَرَنَا أَبُو أَحْمَدَ الْجُلُودِي، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحمدِ بْنِ سُفْيَانَ، أَخْبَرَنَا مُسْلِمُ بْنُ

الْحَجاج، حَدثَنَا يَحْيَى بْنُ أَيوبَ، وَقُتَيْبَةُ، وَبْنُ
حُجْرٍ، قَالُوا: حَدثَنَا إِسْمَاعِيلُ يَعْنُونَ بْنَ جَعْفَرٍ،
عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَن رَسُولَ
اللهِ صلى الله عليه وسلم قَالَ:

خلقَ اللهُ مِائَةَ رَحْمَةٍ، فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ،
وَخَبَأَ عِنْدَهُ مِائَةً إلا وَاحِدَةً.

قَالَ بَعْضُهُمْ: لِأُمةِ مُحَمدٍ صلى الله عليه وسلم
مِنْهَا يَوْمَ الْقِيَامَةِ النصْفُ كَمَا أَنهُمْ نِصْفُ أَهْلِ
الْجَنةِ، وَهُمْ أَرْحَمُ الْأُمَمِ فِي الدنْيَا، وَلِهَذَا سُمي
نَبِي الرحْمَةِ، فَمَنْ نُزِعَتِ الرحْمَةُ مِنْ قَلْبِهِ خُشِيَ
عَلَيْهِ أَنْ لَا يَكُونَ مِنْ أُمتِهِ!

REFERENCING

Muslim (4949) recorded this Ḥadīth in his *Ṣaḥīḥ* with identical wording—some of which have preceded here while others will be presented later in this book, Allah-willing.

The statement of the scholars is from Imam Ibn Ṭūlūn.

POINTS OF BENEFIT

1. This report highlights that our Beloved Prophet Muḥammad (Allah's Peace and Blessings upon him) gave glad tidings to all the creation that they should anticipate an immense mercy from their Lord and Creator. And the Prophet (Allah's Peace and Blessings upon him)

himself was mercy—the Prophet of Mercy—his advent was mercy, and I swear he was a gift of mercy (Allah's Peace and Blessings upon him).

2. The preceding reports should all be understood to strengthen the concept that mercy and love is directly linked to *īmān*. So the more your *īmān* grows, the more your mercy and love will grow and expand. And the more your *īmān* weakens, the less love and mercy will occupy your heart and the more it will be veiled, to the extent that no love or mercy will occupy the heart and it is as if all the *īmān* has receded.

قال الله عزوجل: يَا أَيهَا الذِينَ آمَنُوا مَن يَرْتَد مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبهُمْ وَيُحِبونَهُ-المائدة:٥٤

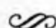
Which means: *(O' believers whosoever among you apostates and reject their faith, then Allah will replace you with people whom He loves and they love Him).*

(Al-Ma'ida: 45)

Reflect on this beautiful Qur'anic principle that faith and love exist together or diminish together.

This is the reason that Ibn Ṭūlūn related the terrifying statement of one of the people of knowledge:

"*So whoever has mercy removed from his heart, it is feared that they will not be resurrected among the Ummah of the Prophet (Allah's Peace and Blessings upon him)*!



ḤADĪTH TEN

Abu Hurayrah (Allah be pleased with him) relates that he heard the Messenger of Allah (Allah's Peace and Blessings upon him) say:

> *"Allah created one hundred portions of mercy. He retained ninety-nine portions with Himself and sent one portion down to earth. From that one mercy, all creation shows mercy to one another, including the animal that lifts its hoof from stepping on its young for fear of trampling it."*

أَخْبَرَنَا أَبُو الْعَباسِ أَحْمَدُ بْنُ بَكْرِ بْنِ أَبِي عُمَرَ، أَخْبَرَنَا الشمْسُ بْنُ حَامِدٍ، أَخْبَرَنَا أَبُو مُحَمدِ بْنِ غَنَائِمَ، أَخْبَرَنَا أَبُو الْفَضْلِ الدمَشْقِي، أَخْبَرَنَا الْمُؤَيدُ الطوسي، أَخْبَرَنَا مُحَمدُ بْنُ الْفَضْلِ، أَخْبَرَنَا عَبْدُ الْغَافِرِ بْنُ مُحَمدٍ، أَخْبَرَنَا مُحَمدُ بْنُ عِيسَى، أَخْبَرَنَا أَبُو إِسْحَاقَ الزاهِدُ، أَخْبَرَنَا أَبُو الْحُسَيْنِ الْحَافِظُ، أَخْبَرَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ بْنِ شِهَابٍ، أَن سَعِيدَ بْنَ الْمُسَيبِ أَخْبَرَهُ، أَن أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ:

جَعَلَ اللهُ الرحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً
وَتِسْعِينَ، وَأَنْزَلَ فِي الْأَرَضِينَ جُزْءًا وَاحِدًا،
فَمِنْ ذَلِكَ يَتَرَاحَمُ الْخَلَائِقُ، حَتى تَرْفَعَ الدابةُ
حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تَطَأَهُ وَتُصِيبَهُ.

REFERENCING

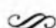
Muslim narrated this Ḥadīth in his *Ṣaḥīḥ* (2753) with similar wording, and al-Bukhārī with the same chain of transmittors (6469) with the following wording:

إن اللهَ خَلَقَ الرحْمَةَ يَوْمَ خَلَقَهَا مِائَةَ رَحْمَةٍ،
فَأَمْسَكَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ
فِي خَلْقِهِ كُلِهِمْ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ
بِكُل الذِي عِنْدَ اللهِ مِنَ الرحْمَةِ لَمْ يَيْئَسْ مِنَ
الْجَنةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُل الذِي عِنْدَ اللهِ
مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النارِ.

"The day Allah created mercy, He created it in one hundred portions. He reserved ninety-nine portions for Himself, and sent but one portion to His entire creation. So if the disbeliever only knew of all the mercy that Allah has kept with Him, he would never despair of entering Paradise. And if the believer only knew of all the punishment that Allah has with him, He would never feel safe from the Hellfire."

POINTS OF BENEFIT

1. This report highlights that all the mercy that exists in creation—since the beginning of time until the Day of Judgment—consists entirely of only one portion of Allah's Mercy out of the one hundred portions of mercy that Allah has reserved for His servants on the Day of Judgment.
2. The Ḥadīth points to the fact that the creation will be in awe of Allah's mercy awaiting them in the hereafter.
3. This report highlights that mercy is embedded in the entire creation including the animal kingdom, and that mercy and love is a language utilized and understood by all.



ḤADĪTH ELEVEN

Abu Hurayrah (Allah be pleased with him) relates that the Noble Prophet (Allah's Peace and Blessings upon him) said:

When Allah's Will to create the creation was manifest,
He decreed in the Divine Decree above the 'Arsh[13]*:*
'My Mercy overcomes My Wrath.'

In a narration: "*'My Mercy supersedes My Wrath.'*

And in another narration: "*When Allah's Will for creating the creation was manifest, He decreed in the Divine Decree: 'Indeed My Mercy surpasses My Wrath' and it is inscribed above His 'Arsh.*"

أَخْبَرَنَا الْفَخْرُ عُثْمَانُ بْنُ عَلِي الْخَطِيبُ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْأَذْرُعِي، أَخْبَرَنَا أَبُو مُحَمدٍ التدْمُري، أَخْبَرَنَا أَبُو الْفَضْلِ بْنُ عَساكِرَ، أَخْبَرَنَا الْمُؤَيدُ بْنُ مُحَمدٍ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الصاعِدِي، أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ عَبْدِ الْغَافِرِ، أَخْبَرَنَا أَبُو أَحْمَدَ بْنُ عَمْرَوَيْهِ، أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَقِيهُ، أَخْبَرَنَا أَبُو

13 *Arsh* is a *Mutashabih* (ambiguous) term with multiple possible meanings, ranging from the dominion to the kingdom, the throne, the symbol of ruling or governance, the ruling, the governance, etc.

الْحُسَيْنِ النيْسَابُورِي، حَدثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ،
حَدثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِي، عَنْ أَبِي الزنَادِ،
عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَن النبِي صلى
الله عليه وسلم، قَالَ:

لَما خَلَقَ اللهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَوْقَ
الْعَرْشِ: إِن رَحْمَتِي تَغْلِبُ غَضَبِي.

وَفِي رِوَايَةٍ سَبَقَتْ غَضَبِي.

وَفِي رِوَايَةٍ لَما خَلَقَ اللهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ
عَلَى نَفْسِهِ: إِن رَحْمَتِي فَاقَتْ غَضَبِي، فَهُوَ
عِنْدَهُ فَوْقَ الْعَرْشِ.

REFERENCING

In several places in al-Bukhārī's *Ṣaḥīḥ* (3194, 7404, 7422, 7453) with similar wordings, and Muslim (2752) with the wording:

لَما قَضَى اللهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ، فَهُوَ
مَوْضُوعٌ عِنْدَهُ إِن رَحْمَتِي تَغْلِبُ غَضَبِي.

"When Allah's Will for creating the creation was manifest, He decreed to be written in His Book, which is with Him, that 'Indeed My Mercy overcomes My Wrath.'"

POINTS OF BENEFIT

1. Allah treats creation with His Mercy and Love not with His Justice, and He manages the universe with mercy. This is why He said:

﴿الرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى﴾–طه:٥

﴾*The All-Merciful rules/subjugates the 'Arsh(dominion/kingdom/creation, etc.)*﴿ (Taha: 5), and He did not use any other Name of His, such as The Almighty, The Just, The Subjugator, etc.

2. This Ḥadīth highlights that mercy supersedes and is greater than anger, and this is an indication for creation in what they ought to imbue from it.

ḤADĪTH TWELVE

Abu Hurayrah (Allah be pleased with him) relates that the *ṣādiq al-maṣdūq* or one who is both truthful and believed by others, the dweller of this quarter (i.e. the Prophet (Allah's Peace and Blessings upon him)) said:

"Mercy is removed from none but the wretched."

أَخْبَرَنَا السرَاجُ عُمَرُ بْنُ عَلِي بْنِ السيُوفِي، أَخْبَرَنَا
أَبُو الْفَرَجِ الطحانُ، أَخْبَرَنَا أَبُو حَفْص بْن أُمَيْلَةَ،
أَخْبَرَنَا الْفَخْرُ بْنُ الْبُخَارِي، أَخْبَرَنَا أَبُو حَفْص
بْن طَبَرْزَدَ، أَخْبَرَنَا أَبُو الْفَتْحِ الدومِي، أَخْبَرَنَا أَبُو
بَكْرِ الْخَطِيبُ، أَخْبَرَنَا الْقَاضِي أَبُو عُمَرَ الْهَاشِمِي،
أَخْبَرَنَا أَبُو عَلِي اللؤْلُئِي، أَخْبَرَنَا أَبُو دَاوُدَ الْحَافِظُ،
أَخْبَرَنَا حَفْصُ بْنُ عُمَرَ، حَدثَنَا شُعْبَةُ، وَيُقَالُ:
بْنُ كَثِيرِ حَدثَنَا شُعْبَةُ، قَالَ: كَتَبَ إِلَي مَنْصُورٌ،
قَالَ بْنُ كَثِيرِ فِي حَدِيثِهِ: وَقَرَأْتُهُ عَلَيْهِ، وَقُلْتُ:
أَقُولُ حَدثَنِي مَنْصُورٌ ؟، قَالَ: إِذَا قَرَأْتَهُ عَلَي فَقَدْ
حَدثْتُكَ، ثُم اتفَقَا، عَنْ أَبِي عُثْمَانَ مَوْلَى الْمُغِيرَةِ بْنِ
شُعْبَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ

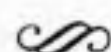
الصادِقَ الْمَصْدُوقَ صَاحِبَ هَذِهِ الْحُجْرَةِ، يَقُولُ:
لَا تُنْزَعُ الرحْمَةُ إلا مِنْ شَقِيٍ.

REFERENCING

Al-Ḥāfiẓ Ibn Ḥibbān narrated this Ḥadīth in his *Ṣaḥīḥ* (462, 466), al- Ḥākim in his *Mustadrak* (7696) where he said: this is authentic, and al-Tirmidhī's *Jāmiʿ* (1923) where he deemed it sound (*ḥasan*).

POINTS OF BENEFIT

1. The Ḥadīth conjoins hardness of heart with wretchedness (*shaqāwah*), and wretchedness does not end when one's worldly life ends—and protection is sought with Allah Ta'ālā from that.
2. The Prophet's words (Allah's Peace and Blessings upon him): "*Mercy is not taken from...*" gives the impression that mercy exists in the heart of every human being, except when human beings knowingly choose evil—as we are enabled by Allah Ta'ālā to choose evil or good. Choosing evil is a path that leaves its doers vulnerable to mercy being removed from their heart consequently, knowingly or unknowingly.



ḤADĪTH THIRTEEN

ʿAbdullah b. ʿAmr b. al-ʿĀṣ relates, Ibn Sarḥ said: on the authority of the Noble Prophet (Allah's Peace and Blessings upon him) having said:

Whoever does not show mercy to our young and does not honor our elders is not one of us.

أَخْبَرَنَا أَبُو بَكْرٍ مُحَمدُ بْنُ أَبِي بَكْرِ بْنِ أَبِي
عُمَرَ، أَخْبَرَتْنَا عَائِشَةُ بِنْتُ إِبْرَاهِيمَ، قَالَتْ:
أَخْبَرَنَا أَبُو حَفْصٍ الْمَرَاغِي، أَخْبَرَنَا أَبُو الْحَسَنِ
السعْدِي، أَخْبَرَنَا أَبُو حَفْصٍ الْوَلِيدُ، أَخْبَرَنَا
مُفْلِحُ بْنُ أَحْمَدَ، أَخْبَرَنَا أَحْمَدُ بْنُ ثَابِتٍ، أَخْبَرَنَا
الْقَاسِمُ بْنُ جَعْفَرٍ، أَخْبَرَنَا مُحَمدُ بْنُ أَحْمَدَ،
أَخْبَرَنَا سُلَيْمَانُ بْنُ الْأَشْعَثِ، حَدثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ، وَبْنُ السرْحِ، قَالَا: حَدثَنَا
سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنِ ابْنِ عَامِرٍ،
عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو يَرْوِيهِ، قَالَ بْنُ سَرْحٍ،
عَنِ النبِي صلى الله عليه وسلم قَالَ:

مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَق
كَبِيرِنَا فَلَيْسَ مِنا.

REFERENCING

In Ibn Ṭūlūn's chain of narration is Ibn ʿĀmir al-Ṣadafī who is unknown (*majhūl*).

And regarding the science of *isnad* (chains of narration), this Ḥadīth of ʿAbdullah b. ʿAmr b. al-ʿĀṣ revolves around a narrator in the *isnad* who happens to be his great-grandson, ʿAmr b. Shuʿayb b. Muḥammad b. ʿAbdullah b. ʿAmr b. al-ʿĀṣ. Now, regarding this ʿAmr b. Shuʿayb, there is a difference of opinion as to whether or not he heard from his great-grandfather. Ibn Ḥibbān mentions that ʿAmr b. Shuʿayb did not meet his 'grandfather' (the Arabic word *jadd* can be used to mean grandfather or forefathers higher up) and did not hear Ḥadīth from him, whereas Dārquṭnī disagrees with that and establishes that he *did* hear Ḥadīth from him. The grandfather of ʿAmr is named Muḥammad, who is a *Tābiʿī* or Follower of the Companions. The top of this chain is headed by the Companion, ʿAbdullah b. ʿAmr b. al-ʿĀṣ.

So if what is meant by his 'grandfather' is Muḥammad, then the Ḥadīth is ruled to be *mursal* and cannot be used as a proof. But if the word 'grandfather' refers to his great-grandfather ʿAbdullah b. ʿAmr b. al-ʿĀṣ, then the Ḥadīth *is* connected and *can* be used as a proof.

Since the word 'grandfather' was used and not clarified, it can refer to both, and this is the case of this narration. Thus, it is not possible to establish with certainty that he heard from his eldest grandfather (i.e. ʿAbdullah b. ʿAmr b. al-ʿĀṣ). In Shirāzī's *al-Lumaʿ*, he mentions that he does not use him as a proof. ʿAmr is reliable and Shuʿayb was deemed reliable by a group of scholars. Abu Ḥātim and Ibn Ḥajar said: "He is truthful (*ṣadūq*)."

Imam al-Tirmidhī narrated this Ḥadīth in his *Jami*ᶜ (1920) and declared it is sound authentic (*ḥasan ṣaḥīḥ*) in his comments on the narration of Ibn ᶜAbbās under Ḥadīth (1921). This Ḥadīth was narrated by a group of Companions including Ibn ᶜAbbās, Abu Hurayrah, and ᶜUbādah b. Ṣāmit. And Ibn ᶜAbbās' narration was authenticated in Ibn Ḥibbān's *Ṣaḥīḥ* (458) and Tirmidhī deemed it *ḥasan* in his *Jami*ᶜ. Abu Hurayrah's narration was authenticated in al-Ḥākim's *Mustadrak* (7416) with similar wording. ᶜUbādah b. Ṣāmit's narration was recorded by al-Ḥākim (384) and Aḥmad (22248) with *ḥasan* chains. Ahmad's narration contains the addition:

وَيَعْرِفْ لِعَالِمِنَا حَقَّه

"...and does not honor our scholars."

POINTS OF BENEFIT

1. The Prophet (Allah's Peace and Blessings upon him) linked showing mercy to the young, along with respecting the elderly and honoring the scholars to be a litmus test for whether or not a person is truly 'from the Prophet' or 'associated his Sunnah.' This is a stern warning for anyone who is taking these two matters lightly, just like it is a great honor for those upholding these values by being from the Prophet himself (Allah's Peace and Blessings upon him) or a person "of his Sunnah".
2. This Ḥadīth establishes that the fundamental social principle in building any successful community is that it must be driven by love, mercy and honor. And the society that loses these principles is not a community that follows the Noble Prophetic example (Allah's Peace and Blessings upon him).



HADĪTH FOURTEEN

Anas b. Mālik (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

This Ummah is an Ummah shown immense mercy; its punishment is inflicted by its own hands. And on the Day of Judgment, for every man among the Muslims, a man from the polytheists will be put in his place and it will be said: 'This is your substitute from the Hellfire.'

Scholars say: "Whoever does not show mercy, it is feared that he will not be included in the *Ummah* of Muḥammad (Allah's Peace and Blessings upon him)."

أَخْبَرَنَا أَبُو عَبْدِ اللهِ مُحَمدُ بْنُ أَبِي بَكْرٍ الْعَدَوِي، أَخْبَرَنَا الْبَرْهَانُ الْحَلَبِي، أَخْبَرَنَا أَبُو هَاشِمِ الْعَجَمِي، أَخْبَرَنَا سُنْقُرٌ الْقَضَائِي، أَخْبَرَنَا عَبْدُ اللطِيفِ بْنُ يُوسُفَ، أَخْبَرَنَا أَبُو زُرْعَةَ الْمَقْدِسِي، أَخْبَرَنَا أَبُو مَنْصُورِ الْمُقَومِي، أَخْبَرَنَا أَبُو طَلْحَةَ بْنُ أَبِي الْمُنْذِرِ، أَخْبَرَنَا أَبُو الْحَسَنِ الْقَطانُ، أَخْبَرَنَا مُحَمدُ بْنُ يَزِيدَ، حَدثَنَا جُبَارَةُ بْنُ الْمُغَلسِ، حَدثَنَا كَثِيرُ بْنُ سُلَيمٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

إن هَذِهِ الأُمةَ أمةٌ مَرْحُومَةٌ، عَذَابُهَا
بِأَيْدِيهَا، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، دُفِعَ إِلَى كُل
رَجُلٍ مِنَ الْمُسْلِمِينَ رَجُلٌ مِنَ الْمُشْرِكِينَ،
فَيُقَالُ: هَذَا فِدَاؤُكَ مِنَ النارِ.

قَالَ بَعْضُ أَهْلِ الْعِلْمِ: فَمَنْ لَا رَحْمَةَ فِيهِ
خُشِيَ عَلَيْهِ أَنْ لَا يَكُونَ مِنْ أُمةِ مُحمد
صلى الله عليه وسلم.

REFERENCING

Ibn Mājah narrated it in his *Sunan* (4292) with this wording and chain of narration. One narrator in his chain of narration is a man named Jubarah and he is disclaimed (*munkar*) regarding Ḥadīth and is often discarded (*matrūk*). The Ḥadīth is unsound except via the route of Abu Burdah b. Abu Mūsa al-'Ash'arī, which is recorded in Muslim's *Ṣaḥīḥ* collection (2768), on the authority of Abu Burdah, who relates that his father Abu Musa al-Ash'ari relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:
إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ اللهُ عزوجل
إِلَى كُل مُسْلِمٍ يَهُودِيا أَوْ نَصْرَانِيا،
فَيَقُولُ: هَذَا فِكَاكُكَ مِنَ النارِ.

"On the Day of Judgment, Allah will present either a Christian or a Jew to every Muslim and say: 'This is your ransom from the Hellfire.'"

Imam Muslim records (2769) with the wording: Qatada relates, that both ʿAwn and Saʿīd b. Abu Burdah relate that they saw Abu Burda narrating to ʿUmar b. ʿAbdul ʿAziz, who relates from his father, that the Prophet (Allah's Peace and Blessings upon him) said:

حَدثَنَا قَتَادَةُ، أَن عَوْنًا وَسَعِيدَ بْنَ أَبِي بُرْدَةَ حَدثَاهُ
أَنهُمَا شَهِدَا أَبَا بُرْدَةَ يُحَدثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ،
عَنْ أَبِيهِ، عَنِ النبِي صلى الله عليه وسلم قَالَ:
لَا يَمُوتُ رَجُلٌ مُسْلِمٌ إِلا أَدْخَلَ اللهُ مَكَانَهُ النارَ
يَهُودِيا أَوْ نَصْرَانِيا ، قَالَ: فَاسْتَحْلَفَهُ عُمَرُ بْنُ عَبْدِ
الْعَزِيزِ بِاللهِ الذِي لَا إِلَهَ إِلا هُوَ ثَلَاثَ مَراتٍ، أَن
أَبَاهُ حَدثَهُ، عَنْ رَسُولِ اللهِ صلى الله عليه وسلم
قَالَ: فَحَلَفَ لَهُ، قَالَ: فَلَمْ يُحَدثْنِي سَعِيدٌ أَنهُ
اسْتَحْلَفَهُ، وَلَمْ يُنْكِرْ عَلَى عَوْنٍ قَوْلَهُ.

"*There is no Muslim who dies except that Allah will enter a Jew or Christian into that Muslim's seat in the Hellfire.*" The narrator, Qatada, adds that ʿUmar b. ʿAbdul ʿAziz was requested Abu Burdah b. Abu Musa al-Ashʿari to take an oath by Allah thrice that his father related this from the Messenger of Allah (Allah's Peace and Blessings upon him) and he swore those oaths. Qatada concludes saying, "Saʿīd did not relate the portion about being asked to swear an oath to me, but neither he did not object to ʿAwn when he related that."
Muslim's *Ṣaḥīḥ* (2770) with the wording:

عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِي صلى الله
عليه وسلم قَالَ: يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ
مِنَ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَغْفِرُهَا
اللهُ لَهُمْ، وَيَضَعُهَا عَلَى الْيَهُودِ وَالنصَارَى
فِيمَا أَحْسِبُ أَنَا ، قَالَ أَبُو رَوْحٍ: لَا أَدْرِي مِمَّنْ
الشك، قَالَ أَبُو بُرْدَةَ: فَحدثْتُ بِهِ عُمَرَ بْنَ عَبْدِ
الْعَزِيزِ، فقَالَ: أَبُوكَ حَدثَكَ هَذَا عَنِ النبِي
صلى الله عليه وسلم قُلْتُ: نَعَمْ.

Abu Burdah relates from his father Abu Musa al-Ashʿari that the Messenger of Allah (Allah's Peace and Blessings upon him) said: "*On the Day of Judgment a group of Muslims will be brought with sins the size of mountains, Allah will forgive those sins and place them upon a Jew or Christian*"—and one narrator in the chain added 'according to what I reckon.' Abu Rawḥ said: "I do not know which narrator had doubts about this Ḥadith narration. (i.e. who said '*according to what I reckon*')." Abu Burdah said: "I narrated this to ʿUmar b. ʿAbdul ʿAziz and he questioned: 'Your father narrated this to you from the Messenger of Allah (Allah's Peace and Blessings upon him)?' and I replied: 'Yes.'"

ANALYSIS

These narrations revolve entirely around one narrator: Abu Burdah b. Abu Mūsa al-'Ashʿarī, and at face value, the wordings of the Ḥadīth are problematic—especially its additions for clear contradiction of the Qur'an and the

established authentic Prophetic Sunnah. The addition to the Ḥadīth was narrated in a single uncorroborated way, as came in *Ṣaḥīḥ Muslim*, but also the Ḥadīth was narrated omitting the addition altogether. So al-Ḥākim records in his *Mustadrak* (8446) and he authenticated it, and Abu Dawud in his *Sunan* (4278), on the authority of Abu Burdah, via his father who relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

قَالَ رَسُولُ اللهِ صَلى اللهُ عَلَيْهِ وَآلِهِ وَسَلمَ: أُمتِي أُمةٌ مَرْحُومَةٌ، لا عَذَابَ عَلَيْهَا فِي الآخِرَةِ، جَعَلَ اللهُ عَذَابَهَا فِي الدنْيَا: الْقَتْلَ، وَالزلازِلَ، وَالْفِتَنَ.

"My Ummah is an Ummah shown mercy; it will not be punished in the ākhira. Allah has made its punishment occur in this world: [namely] killing, earthquakes and sedition."

This Ḥadīth, despite Imam Ḥākim's authenticating it (Allah have mercy upon him), is from the narrations of ʿAbd al-Raḥmān b. ʿAbdullah b. ʿUtbah b. ʿAbdullah b. Masʿūd, and this man—despite being truthful in and of himself—confounded narrations and mixed up reports. And looking at his career as a narrator, whoever heard Ḥadīth from him when he was in Baghdad, then those narrations and onwards occurred *after* the time he began mixing up and confusing narrations. This narration happens to be after he was in Baghdad therefore it is among his narrations where he was known to have been mixing up and confusing narrations.

This Ḥadīth—if it were to be authentic—is among those statements that are general in wording, but qualified in ap-

plication (*ʿām al-makhsus*)[14] and ostensibly opposes the definitive and clear texts of the Quran and Sunnah, for example:

﴿وَمَن يَقْتُلْ مُؤْمِنًا متعَمدًا فَجَزَاؤُهُ جَهَنمُ
خَالِدًا فِيهَا وَغَضِبَ الله عَلَيْهِ وَلَعَنَهُ وَأَعد لَهُ
عَذَابًا عَظِيمًا﴾-النساء:٩٣

﴿But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.﴾ (Nisa: 93)

And Allah's Kalam:

﴿إِن الذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ
ظُلْمًا إِنمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ﴾
وَسَيَصْلَوْنَ سَعِيرًا-النساء:١٠

﴿Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.﴾ (Nisa: 10)

...and there are many more such verses.

These additions to the Ḥadīth—if they were to be authentic—do *not* mean that for every Muslim, regardless of what dishonourable acts, sins and crimes he commits, Allah will substitute him from Hell with a Jew or a Christian and will place that Muslim's sins upon the Jew or Christian, as may

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14 Another example of *ʿam al-makhsus* is when Allah says: ﴿ريحاً تدمر كل شيءٍ﴾ 52:64 or *﴿We sent onto them wind that destroyed everything.﴾* The word *everything* is general (*ʿām*), but the real meaning is qualified, meaning *everything around them*, not everything on earth, or everything in the whole universe.

appear to be the case at first glance when looking at some of the wording of these narrations, because Allah Ta'alā says:

قال الله تعالى:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾

-المدثر:٣٨

﴿Every soul is accountable for what it earns﴾
(Mudathir: 38)

And Allah Ta'alā says:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

-الأنعام:١٦٤

﴿No bearer of burdens shall me made to bear another's burden﴾
(Al-'An'ām: 164)

Perhaps this is the reason that our master, 'Umar b. 'Abdul 'Aziz (Allah have mercy upon him) asked Abu Burdah b. Abu Mūsa to swear an oath three times that his father the companion Abu Mūsa al-'Ash'arī actually heard that from the Prophet himself (Allah's Peace and Blessings upon him). Because the proof of the Sunnah (*Hujjīyat al-Sunnah*) [and its authoritative strength as a proof] contains no problematic aspects since it cannot bear any contradictions to the verses of the Quran or the definitive and established Prophetic Sunnah. The problematic aspect occurs merely in establishing and authenticating the narration to be actually Prophetic. So when a narration is established and authenticated, then without any doubt it is consistent with the definitive and explicit texts of the Quran and Sunnah.

THE POSSIBLE CORRECT MEANING OF THESE REPORTS – IF AUTHENTIC:

The meaning of this Ḥadīth with its meanings—if they were to be authentic—is found in Ibn Mājah's *Sunan* (4341), Bayhaqī's *Shuʿab* (378), Ṭabarī's *Tafsir* under Allah's Kalām: ﴿*Those are the inheritors*﴾ (Mu'minun: 10), Wāḥidī's *Wasīṭ* (354) and the wording is his via al-Aʿmash → Abu Ṣāliḥ → Abu Hurayrah who relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَا مِنْ
أَحَدٍ إلا وَلَهُ مَنْزِلٌ فِي الْجَنةِ، وَمَنْزِلٌ مِنَ النارِ،
فَأَما الْكَافِرُ فَإِنهُ يَرِثُ الْمُؤْمِنَ مَنْزِلَهُ مِنَ النارِ،
وَالْمُؤْمِنُ يَرِثُ الْكَافِرَ مَنْزِلَهُ مِنَ الْجَنةِ.

Every human being has a home in Paradise and a home in the Hellfire. As for the disbeliever, he inherits the believer's [alternate] home in Hellfire, while the believer inherits the disbeliever's [alternate] home in Paradise.

So when the believer enters Paradise, a disbeliever enters the Hellfire because the disbeliever's evil deeds and injustices warrant that. And the words of the Noble Prophet (Allah's Peace and Blessings upon him) '...*your substitute in the Hellfire*' or '*your substitute*' as appears in some narrations mean: 'O Believer, you warranted Hellfire by your evil deeds, injustices and your sins had it not been for Allah's Mercy upon you that saved you. So this is your substitute in the Hellfire,'—because Allah Ta'ālā has decreed for Hellfire to have a specific number to fill it, and when the evil doers, the unjust and tyrants enter it due to their disbelief, injustices and evil doings, it adopts the meaning of 'a substitute for the

sinful believer' who was paroled from Hellfire by receiving Divine Forgiveness or by the intercession of one of the intercessors for their smaller sins.

As for the variant wordings of this narration which says: "*On the Day of Judgment a group of Muslims will be brought with sins the size of mountains...*", it may mean – if authentic – that Allah Ta'ālā will forgive the sins of those believers and will remove it from their account, and will affirm *similar* sins into the account of some Jews and Christians and not forgive them their similar sins due to bigger sins of injustices, oppression, and evil doings. Thus they will be admitted into Hellfire justly as a consequence of their own deeds, their own injustices and their own sins—not the sins of others transferred over to them. This is based upon the Kalām of Allah Ta'ālā in the Quran:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

-الأنعام:١٦٤

﴿*No bearer of burdens will bear the burden of another.*﴾
(Anʿam: 164)

Al-Ḥāfiẓ al-Bayhaqī stated in *al-Baʿth wa al-Nushūr* (90):

> Imam Muslim narrates this Ḥadīth via Muḥammad b. ʿAmr b Jabalah, except that the wording that Shaddād Abu Ṭalḥa singlehandedly (anomalously) reported (*tafarrada*) in this Ḥadīth "...*and place them upon a Jew or Christian,*" in addition to the statement of doubt regarding the narrator [*according to what I reckon*] leads me to believe that this portion was *not preserved correctly* [from the original source]. Because a disbeliever is not taken to task for the sins of others, as Allah states, which means: ﴿*and no bearer of burdens will bear the burden of another.*﴾ (Anʿam: 164).

This portion of the Ḥadīth was according to what Saʿīd b. Abu Burdah narrated and others, on the authority of Abu Burdah, and we have mentioned his status above, and Allah knows best.

Al-Bukhārī has deemed the report of Abu Burdah to be defective due to problems with the narrators in the chain, then added: "The Ḥadīth regarding the Intercession (*Ḥadīth al-shafāʿāt*) is more authentic." Aḥmad said: "It is plausible that the 'Substitution Ḥadīth' (*Ḥadīth al-fidā'*) pertains to a people whose sins were expiated during their life on earth, and the 'Intercession Ḥadīth' (*Ḥadīth al-shafāʿāt*) pertains to a people whose sins were not expiated during their life on earth. It is plausible that this statement in the *'Substitution Ḥadīth'* is said to them after the Intercession, thus there will be no discrepancy, and Allah knows best.

Al-Ḥāfiẓ al-Bayhaqī reports in *Shuʿab* (378):

This Ḥadīth: "*Every single human being has two homes; a home in Paradise and another in Hellfire. If he [a disbeliever] dies and enters the Hellfire, a dweller of Paradise inherits his home there. This is what is referred to in Allah's Kalām: ﴾Those are the inheritors﴿* (Mu'minun: 10)."

Abu ʿAbdillah al-Ḥāfiẓ › Abu al-ʿAbbās who was deaf › Aḥmad b. ʿAbd al-Jabbār › Abu Muʿāwiya › al-Aʿmash › Abu Ṣāliḥ › Abu Hurayrah (Allah be pleased with him) who said the Messenger of Allah (Allah's Peace and Blessings upon him) said...then he mentioned the above report.

Al-Bayhaqī (Allah have mercy upon him) adds:

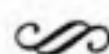
This Ḥadīth appears to be an explanation (*tafsir*) for the 'Substitution Ḥadīth' (*Ḥadīth al-fida'*). And if a

disbeliever were to inherit a believer's home in Paradise, and a believer were to inherit a disbeliever's home in Hellfire, then that would imply that a disbeliever would be the substitute for a believer, and Allah knows best.

Al-Bukhārī (Allah have mercy upon him) deemed *Ḥadīth al-fida'* to be defective via the narration of Burayd b. ʿAbdullah and others › Abu Burdah › an Anṣāri man › from his father. He also deemed defective the narration of Abu Ḥuṣayn › ʿAbdullah b. Yazīd, and the narration of Ḥumayd › a Companion of the Prophet (Allah's Peace and Blessings upon him). Then he mentions that the reports from the Prophet (Allah's Peace and Blessings upon him) regarding the Intercession (*Shafāʿah*) which state that some Muslims will be punished, then subsequently released from Hellfire, are more numerous and clear.

And the Ḥadīth of Abu Burdah b. Abu Musa › his father › the Prophet (Allah's Peace and Blessings upon him) has been authenticated by [Imam] Muslim b. Ḥajjāj and other Ḥadīth masters (Allah have mercy upon them), both in the manner in which we indicated, and in other ways. That does not in any way contradict the '*Intercession Ḥadīth*' because it is plausible that the '*Substitution Ḥadīth*'—despite implying it applies to believers all and sundry—refers to 'every believer whose sins have been expiated in the life of this world by trials and calamities that afflicted them during their lifetime.' So in some wordings of the Ḥadīth: "*Indeed, my Ummah is an Ummah shown mercy; Allah destined its punishment to be inflicted by its own hands. So on the Day of Judgment, Allah will bring forth a man from other religious communities to every Muslim man in order to be his substitute from the Hellfire.*" The Ḥadīth of *Shafāʿah* applies to him whose sins

were not expiated during his life, and it is plausible that this statement during the '*Substitution Ḥadīth*' is said to them after the '*Ḥadīth of Intercession,*' and Allah knows best.



ḤADĪTH FIFTEEN

ʿAbdullah b. ʿUmar b. al-Khaṭṭāb (Allah be pleased with them) said:

> *"We were with the Prophet (Allah's Peace and Blessings upon him) on one of his expeditions when he passed by some people and asked: 'Who are you all?' They replied: 'We are Muslims.' There was a woman there who was blowing her cooking fire and her son was with her. Whenever the blaze of the fire flared, she would push her son away.*
>
> *"She approached the Prophet (Allah's Peace and Blessings upon him) and asked: 'Are you the Messenger of Allah?' He said: 'Yes.' She questioned: 'May my father and mother be sacrificed for you! Isn't Allah the Most Merciful of all those who show merciful?' He replied: 'Yes!' She again questioned: 'Isn't Allah more merciful with His servants than a mother with her child?' He again replied: 'Yes.' Then she said: '...but the mother would never throw her child into the fire.' The Messenger of Allah (Allah's Peace and Blessings upon him) lowered his head and began weeping. Then he raised his head towards her and said: 'Indeed, Allah will never punish any of His servants except the defiant rebel, who rebels against Allah and refuses to say: 'La ilaha illa Allah (there is no God but Allah).'''"*

أَخْبَرَنَا الْبُرْهَانُ إِبْرَاهِيمُ بْنُ قَاسِمٍ الدمَشْقِي،
أَخْبَرَنَا أَبُو الْعَباسِ بْنُ عَبْدِ الْهَادِي، أَخْبَرَنَا

الصلَاحُ بْنُ أَبِي عُمَرَ، أَخْبَرَنَا الْفَخْرُ بْنُ
الْبُخَارِي، أَخْبَرَنَا الشيْخُ مُوَفقُ الدينِ
الْمَقْدِسي، أَخْبَرَنَا أَبُو زُرْعَةَ الْمَقْدِسي، أَخْبَرَنَا
مُحَمدُ بْنُ الْحُسَيْنِ، أَخبَرَنَا الْقَاسِمُ بْنُ أَبِي
الْمُنْذِرِ، أَخْبَرَنَا عَلِي بْنُ إِبْرَاهِيمَ بْنِ سَلَمَةَ،
أَخْبَرَنَا أَبُو عَبْدِ اللهِ بْنُ مَاجَهْ، حَدثَنَا هِشَامُ بْنُ
عَمارٍ، حَدثَنَا إِبْرَاهِيمُ بْنُ أَعْيَنَ، حَدثَنَا إِسْمَاعِيلُ
بْنُ يَحْيَى الشيْبَانِي، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ
حَفْصٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كُنا مَعَ
النبِي صلى الله عليه وسلم فِي بَعْضِ غَزَوَاتِهِ،
فَمَر بِقَوْمٍ، فَقَالَ:

مَنِ الْقَوْمُ، قَالُوا: نَحْنُ الْمُسْلِمُونَ، وَامْرَأَةٌ تَحْضِبُ
تَنورَهَا وَمَعَهَا ابْنٌ لَهَا، فَإِذَا ارْتَفَعَ وَهَجُ التنورِ،
تَنَحتْ بِهِ، فَأَتَتِ النبِي صلى الله عليه وسلم
فَقَالَتْ: أَنْتَ رَسُولُ اللهِ؟، قَالَ: نَعَمْ، قَالَتْ: بِأَبِي
أَنْتَ وَأُمي، أَلَيْسَ اللهُ أَرْحَمَ الراحِمِينَ؟، قَالَ: بَلَى،
قَالَتْ: أَلَيْسَ اللهُ أَرْحَمَ بِعِبَادِهِ مِنَ الْأُم بِوَلَدِهَا؟،
قَالَ: بَلَى، قَالَتْ: فَإِن الْأُم لَا تُلْقِي وَلَدَهَا فِي النارِ

! فَأَكَبَ رَسُولُ اللهِ صلى الله عليه وسلم يَبْكِي، ثُم رَفَعَ رَأْسَهُ إِلَيْهَا، فَقَالَ: إن اللهَ لَا يُعَذبُ مِنْ عِبَادِهِ إلا الْمَارِدَ الْمُتَمَرِدَ، الذِي يَتَمردُ عَلَى اللهِ، وَأَبَى أَنْ يَقُولَ لَا إِلَهَ إلا اللهُ.

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Ibn Mājah narrated it in his *Sunan* (4297) and al-Wāḥidī in his *Wasīṭ* (365) with a weak chain of narration. It is recorded in *al-Tuyūrīyāt* (173) with similar wording via Sālim › ʿUmar b. al-Khaṭṭāb (Allah be pleased with him) and this chain contains a weak narrator.

Another Ḥadīth with a similar meaning was recorded in Bukhārī's *Ṣaḥīḥ* (7280) via Abu Hurayrah (Allah be pleased with him) who relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

كُل أُمتِي يَدْخُلُونَ الْجَنَةَ إلا مَنْ أَبَى، قَالُوا: يَا رَسُولَ اللهِ، وَمَنْ يَأْبَى؟، قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى.

"*My entire Ummah will enter Paradise except those who refuse.*" They asked: "O Messenger of Allah, who would refuse?" He replied: "*Whoever obeys me will enter Paradise, and whoever disobeys me has refused.*"

Al-Bukhārī (44) and Muslim (193) record via 'Anas (Allah be pleased with him) that the Prophet (Allah's Peace and Blessings upon him) said:

يَخْرُجُ مِنَ النارِ مَنْ قَالَ لَا إِلَهَ إلا اللهُ وَفِي قَلْبِهِ

وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النارِ مَنْ قَالَ لَا إِلَهَ إِلا اللهُ وَفِي قَلْبِهِ وَزْنُ بُرةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النارِ مَنْ قَالَ لَا إِلَهَ إِلا اللهُ وَفِي قَلْبِهِ وَزْنُ ذَرةٍ مِنْ خَيْرٍ.

"He will [eventually] be paroled from Hellfire whoever utters La ilaha illa Allah and has good in his heart equal to the weight of a barley grain. He will [eventually] be paroled from Hellfire whoever utters La ilaha illa Allah and has good in his heart equal to the weight of a grain of wheat. He will [eventually] be paroled from Hellfire whoever utters La ilaha illa Allah and has good in his heart equal to the weight of an atom."

Al-Bukhārī (128) and Muslim (35) record this via 'Anas b. Mālik (Allah be pleased with him) that while Muʿādh b. Jabal was mounted travelling behind the Prophet, the Prophet called:

أَن النبي صلى الله عليه وسلم وَمُعاذٌ رَدِيفُهُ عَلَى الرحْلِ، قَالَ: يَا مُعَاذَ بْنَ جَبَلٍ، قَالَ: لَبيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ، قَالَ: يَا مُعَاذُ، قَالَ: لَبيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ ثَلَاثًا، قَالَ: مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلا اللهُ وَأَن مُحَمدًا رَسُولُ اللهِ صِدْقًا مِنْ قَلْبِهِ، إِلا حَرمَهُ اللهُ عَلَى النارِ، قَالَ: يَا رَسُولَ اللهِ أَفَلَا أُخْبِرُ بِهِ الناسَ فَيَسْتَبْشِرُوا، قَالَ: إِذًا يَتكِلُوا ، وَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثمًا.

"*O Muʿādh Ibn Jabal!*" He replied: "*Happily at your service, O Messenger of Allah.*" The Prophet repeated: "*O Muʿādh Ibn Jabal!*" He again replied: "*Happily at your service, O Messenger of Allah.*" This happened one last time making three, then the Prophet said:

"*For everyone who testifies 'there is no god but Allah and Muḥammad is the Messenger of Allah' sincerely from his heart, Allah will forbid him from the Hellfire.*" Muʿādh asked: "*O Messenger of Allah, shall I not convey this to people so that they receive the glad-tidings?*" He replied: "*Had you done that, they would rely upon it [and not do good].*" 'Anas adds: "Muʿādh conveyed this Ḥadīth at the time of his death out of fear of committing the sin of concealing knowledge."

Muslim recorded in his *Ṣaḥīḥ* (28) via ʿUthmān b. ʿAffān (Allah be pleased with him) who relates that the Prophet (Allah bless him and his family and give them peace) said:

قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ مَاتَ
وَهُوَ يَعْلَمُ أَنهُ، لَا إِلَهَ إِلا اللهُ، دَخَلَ الْجَنةَ.

"*Whoever dies having a realization of 'there is no god but Allah' will enter Paradise.*"

POINTS OF BENEFIT

1. This Ḥadīth highlights that the Mercy of Allah Taʿālā is tremendous, limitless and encompasses all things. Its immense proportion and extensiveness will amaze and perplex most of creation on the Day of Judgment.
2. This Ḥadīth highlights the tenderness of heart possessed by our Beloved the Messenger of Allah (Allah's Peace and Blessings upon him) and his weeping when he heard

the words of the woman who was feeling compassion for her child from the cooking fire, and his elucidating that Allah is more merciful to His creation than a mother to her child.

3. This Ḥadīth highlights the greatness of '*La ilaha illa Allah*'.



ḤADĪTH SIXTEEN

ʿAbdullah b. ʿAmr b. al-ʿĀṣ relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

> *"Whoever does not have mercy upon our young and does not recognize the honour of our elders is not one of us."*

ʿAbdullah Ibn ʿAbbās (Allah be pleased with them) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

> *"Whoever does not show mercy to our young, respect our elders, enjoin what is good and forbid what is wrong is not one of us."*

Some of the people of knowledge said: "The saying: '...*is not one of us*' (*laysa minnā*) means he is not following our way or our Sunnah." It is said: "Is not in conformity with our religious mores (*laysa min dīninā*)."

أَخْبَرَنَا أَبُو الْبَقَاءِ مُحَمدُ بْنُ أَبِي بَكْرٍ الصالِحِي،
أَخْبَرَتْنَا أُم عَبْدِ اللهِ بِنْتُ الشرَائِحِي، أَخْبَرَنَا
عُمَرُ بْن حَسَنِ بْنِ يَزِيدَ، أَخْبَرَنَا عَلِي بْنُ أَحْمَدَ
بْنِ عَبْدِ الْوَاحِدِ، أَخْبَرَنَا عُمَرُ بْنُ مُحمدِ بْنِ
مَعْمَرٍ، أَخْبَرَنَا أَبُو الْفَتْحِ الْكَرُوخِي، أَخْبَرَنَا
أَبُو عَامِرٍ الأَزْدِي، وَأَبُو نَصْرٍ الترْيَاقِي،

قَالُوا: أَخْبَرَنَا أَبُو مُحَمدٍ الْجَراحِي، أَخْبَرَنَا أَبُو الْعَباسِ الْمَحْبُوبِي، أَخْبَرَنَا أَبُو عِيسَى الْحَافِظُ، أَخْبَرَنَا أَبُو بَكْرٍ مُحَمدُ بْنُ أَبَانٍ، حَدثَنَا مُحَمدُ بْنُ فُضَيْلٍ، عَنْ مُحَمدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدهِ، قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

لَيْسَ مِنا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا،

وَيَعْرِفْ شَرَفَ كَبِيرِنَا.

قَالَ بْنُ أَبَانٍ: وَحَدثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ عِكْرِمَةَ، عَنِ بْنِ عَباسٍ، قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

لَيْسَ مِنا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيُوَقرْ كَبِيرَنَا، وَيَأْمُرْ بِالْمَعْرُوفِ، وَيَنْهَ عَنِ الْمُنْكَرِ.

وَقَالَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ: لَيْسَ مِنا ، أَيْ لَيْسَ مِنْ سُنتِنَا، وَقِيلَ لَيْسَ مِنْ دِينِنَا.

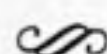
REFERENCING

The Ḥadīth of ʿAbdullah b. ʿAmr b. al-ʿĀṣ proceeded in the comments of Ḥadīth thirteen. The narration of Ibn ʿAbbās was recorded in al-Tirmidhī's *Jāmiʿ* (1921) with its chain of

narration and text. Imam Al-Tirmidhī declared it sound and uncommon (*ḥasan gharīb*). Ibn Ḥibbān recorded it in his *Ṣaḥīḥ* (458).

POINTS OF BENEFIT

1. This Ḥadīth highlights that good manners and treating others with the noblest of character—not to speak of harming them—is entirely from the acts of *īmān* and is from the Sunnah.
2. Both positive engagement and positive contributions to your society are from the essence of *īmān* and the Prophetic Sunnah.



ḤADĪTH SEVENTEEN

Jarīr b. ʿAbdillah relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

> *"Whoever does not show mercy to people, Allah will not show mercy to him."* And he to whom Allah does not show mercy will enter the Hellfire.

أَخْبَرَنَا أَبُو الْحَسَنِ عَلِي بْنُ الْبَهَاءِ الْبَغْدَادِي، أَخْبَرَنَا الزيْنُ بْنُ قُرَيْجٍ، أَخْبَرَنَا أَبُو عُمَرَ بْنُ قُدَامَةَ، أَخْبَرَنَا أَبُو الْحَسَنِ الْمَقْدِسِي، أَخْبَرَنَا أَبُو حَفْصِ بْنُ طَبَرْزَدَ، أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سَهْلٍ، أَخْبَرَنَا الْمَشَايِخُ الثلَاثَةُ، أَخْبَرَنَا عَبْدُ الْجَبارِ بْنُ مُحمدَ، أَخْبَرَنَا مُحمدُ بْنُ أَحْمَدَ بْنِ مَحْبُوبٍ، أَخْبَرَنَا مُحَمدُ بْنُ عِيسَى بْنِ سُورَةَ، حَدثَنَا بُنْدَارٌ، حَدثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، حَدثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ، حَدثَنِي جَرِيرُ بْنُ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمْهُ اللهُ. وَمَنْ
لَا يَرْحَمُهُ اللهُ فَهُوَ فِي النَّارِ.

REFERENCING

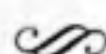
Al-Bukhārī (6013, 7376), Muslim (2322), and Ibn Ḥibbān narrated it in their *Ṣaḥīḥ* (465) without the addition: "...and he who Allah does not show mercy to will enter the Hellfire." I have not found this addition except with Ibn Ṭūlūn, so it is not from the speech of our Beloved, the Messenger of Allah (Allah's Peace and Blessings upon him) and Allah knows best, even though the meaning is correct.

POINTS OF BENEFIT

1. This Ḥadīth highlights the necessity of exposing yourself to receiving the extra Mercy of Allah Ta'ālā by showing mercy to one another and the entire creation.
2. Human beings will not enter Paradise and enjoy its delights except by the Mercy of Allah Ta'ālā, and whoever turns away from Allah's Mercy is destroyed. Allah Ta'ālā says:

﴿وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ
كُلٌّ مِنَ الصَّابِرِينَ * وَأَدْخَلْنَاهُمْ فِي
رَحْمَتِنَا إِنَّهُم مِنَ الصَّالِحِينَ﴾

﴿*And [mention] Ishmael and Idris and Dhul-Kifl; all were of the patient. And We admitted them into Our Mercy. Indeed, they were of the righteous.*﴾ (Anbiya: 85-86)—and this encompasses the blessings of this world and the next. We ask Allah to enter us all in His Mercy. *Amin!*



ḤADĪTH EIGHTEEN

Anas b. Mālik (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

Indeed, Musa bin ʿImrān was walking down the road one day when Allah called him: "O Musa!" So Musa turned right and left but did not see a soul. Then Allah called again: "O Musa!" So Musa turned right and left again but saw no one; he began to tremble in fear. Then Allah called a third time: "O Musa bin ʿImrān! Indeed, I am Allah. There is no god but I; the Most Merciful, the Most Compassionate." Musa replied: "At your service, at your service" and fell in prostration. Allah called out: "Lift your head, O Musa bin ʿImrān" so he raised his head. Allah proclaimed: "O Musa! If you wish to take shelter in the shade of My Throne on the Day when there will be no shade but My Shade, O Musa, then be like a merciful father to the orphan, and a kind husband to the widow. O Musa! Show mercy and you shall receive mercy. O Musa! As you treat others, so shall you be treated. O Musa! Tell the Children of Israel that whosoever meets Me while they reject Muḥammad, I will enter him into Hellfire—be they Ibrahim My Intimate Friend (Khalīl), or Musa My Intimate Converser (Kalīm)." Musa asked: "Who is Ahmad?" Allah replied: "O Musa! I swear by My Honour and Majesty! I have not created a creation more noble to Me than him. I inscribed his name alongside My Name on the Throne one thousand years before I created the heavens and earth, and the sun and the moon. I swear by My Honour and Majesty! Indeed, Paradise is forbidden upon My entire creation

until Muhammad and his Ummah enter it." Musa asked: "And who is the Ummah of Muhammad?" Allah replied: "His Ummah are Praisers; praising Me when ascending and descending and in all situations. They bind their stomachs [out of hunger], purify their extremities [in wuḍū'], fast during the day and pray like monks during the night. I accept the smallest of offerings from them and I enter them into Paradise by their testifying that there is no god but Allah." Musa pleaded: "Make me the Prophet of that Ummah." Allah replied: "Its Prophet hails from it." Musa pleaded yet again: "Make me from of the Ummah of that Prophet." Allah replied: "I placed you before, and him, after, O Musa. However, I will unite you with him in the hereafter."

أَخْبَرَنَا أَبُو الْفَضْلِ مُحَمدُ بْنُ الْإِمَامِ الشافِعِي، أَخْبَرَنَا أَبُو بَكْرٍ الْقَيْسِي، أَنْبَأَنَا أَبُو بَكْرٍ مُحَمدُ بْنُ عَبْدِ اللهِ بْنِ الْمُحِب، أَخْبَرَنَا أَبِي، أَخْبَرَنَا أَبُو الْحَسَنِ الْمَقْدِسِي، أَنْبَأَنَا أَبُو الْفَرَجِ الْبَكْرِي، أَخْبَرَنَا حَمَدُ بْنُ أَحْمَدَ، أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ، حَدثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، حَدثَنَا أَبُو بَكْرِ بْنُ أَبِي عَاصِمٍ، حَدثَنَا أَبُو أيوبَ، حَدثَنَا سَعِيدُ بْنُ مُوسَى، حَدثَنَا رَبَاحُ بْنُ زَيْدٍ، عَنْ مَعْمَرٍ، عَنِ الزهْرِي، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِن مُوسَى بْنَ عِمْرَانَ كَانَ يَمْشِي ذَاتَ يَوْمٍ فِي الطرِيقِ، فَنَادَاهُ الْجَبارُ

عزوجل: يَا مُوسَى، فَالْتَفَتَ يَمِينًا وَشِمَالًا فَلَمْ يَرَ أَحَدًا، ثُم نَادَاهُ الثانِيَةُ: يَا مُوسَى، فَالْتَفَتَ يَمِينًا وَشِمَالًا فَلَمْ يَجِدْ أَحَدًا، وَارْتَعَدَتْ فَرَائِصُهُ، ثُم نُودِيَ الثالِثَةُ: يَا مُوسَى بْنَ عِمْرَانَ، إِني أَنَا اللهُ لَا إِلَهَ إِلا أَنَا الرحْمَنُ الرحِيمُ، فَقَالَ: لَبيْكَ لَبيْكَ، وَخَر سَاجِدًا، فَقَالَ: ارْفَعْ رَأْسَكَ يَا مُوسَى بْنَ عِمْرَانَ، فَرَفَعَ رَأْسَهُ، فَقَالَ: يَا مُوسَى، إِنْ أَحْبَبْتَ أَنْ تَسْكُنَ فِي ظِل عَرْشِي يَوْمَ لَا ظِل إِلا ظِلي، يَا مُوسَى، كُنْ لِلْيَتِيمِ كَالْأَبِ الرحِيمِ، وَكُنْ لِلْأَرْمَلَةِ كَالزوْجِ الْعَطُوفِ، يَا مُوسَى بْنَ عِمْرَانَ، ارْحَمْ تُرْحَمْ، يَا مُوسَى، كَمَا تَدِينُ تُدَانُ، يَا مُوسَى، نَبئْ بَنِي إِسْرَائِيلَ أَنهُ مَنْ لَقِيَنِي وَهُوَ جَاحِدٌ لِمُحَمدٍ أَدْخَلْتُهُ النارَ وَلَوْ كَانَ إِبْرَاهِيمَ خَلِيلِي وَمُوسَى كَلِيمِي، فَقَالَ: وَمَنْ أَحْمَدُ؟، فَقَالَ: يَا مُوسَى، وَعِزتِي وَجَلَالِي مَا خَلَقْتُ خَلْقًا أَكْرَمَ عَلَي مِنْهُ، كَتَبْتُ اسْمَهُ مَعَ اسْمِي فِي الْعَرْشِ قَبْلَ أَنْ أَخْلُقَ السمَوَاتِ وَالْأَرْضَ وَالشمْسَ وَالْقَمَرَ بِأَلْفَيْ أَلْفِ سَنَةٍ، وَعِزتِي وَجَلَالِي إِن الْجَنةَ

لَمُحَرَّمَةٌ عَلَى جَمِيعِ خَلْقِي حَتى يَدْخُلَهَا مُحَمدٌ
وَأُمتُهُ، قَالَ مُوسَى: وَمَنْ أُمةُ مُحَمدٍ؟، قَالَ: أُمتُهُ
الْحَمادُونَ، يَحْمَدُونَ صُعُودًا وَهُبُوطًا، وَعَلَى كُل
حَالٍ، يَشُدونَ أَوْسَاطَهُمْ، وَيُطَهرُونَ أَطْرَافَهُمْ،
صَائِمُونَ بِالنهارِ، رُهْبَانٌ بِالليْلِ، أَقْبَلُ مِنْهُمُ
الْيَسِيرَ، وَأُدْخِلُهُمُ الْجَنةَ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلا
اللهُ، قَالَ: اجْعَلْنِي نَبِي تِلْكَ الْأُمةِ، قَالَ: نَبِيهَا
مِنْهَا، قَالَ: اجْعَلْنِي مِنْ أُمةِ ذَلِكَ النبِي، قَالَ:
اسْتَقْدَمْتَ، وَاسْتَأْخَرَ يَا مُوسَى، وَلَكِنْ سَأَجْمَعُ
بَيْنَكَ وَبَيْنَهُ فِي دَارِ الْجَلَالِ.

REFERENCING

Ibn Abi ʿĀṣim narrated it in his *Sunnah* (696) and al-Ḥāfiẓ Abu Nuʿaym in his *Ḥilya al-awliyā* (4631). The chain of narrators contains discarded (*matrūk*) narrators and forgers. Abu Nuʿaym narrated it in his *Dalā'il* (31) with similar wordings via Abu Hurayrah, and some of the narrators have been omitted (*sāqit*) from his chain of narration also, and [although] the signs of forgery in this report are obvious, [the meaning doesn't seems to be anomalous] and Allah knows best.

POINTS OF BENEFIT

1. Mercy should be the drive in societal relations fostering relations and giving refuge to the weak and destitute.

2. This report highlights the special distinction of the *Muḥammadan Ummah* being an *Ummah* of gratitude and thankfulness in every situation, especially its leader and fountainhead, our Beloved Prophet Muḥammad (Allah's Peace and Blessings upon him) the flagbearer of the Banner of Gratitude on the Day of Judgment.

3. The Ḥadīth points to the importance of having an attitude of gratitude while in this worldly dimension wayfaring to Him Ta'ālā.



ḤADĪTH NINETEEN

Abu Bakr al-Siddique (Allah be pleased with him) relates that he asked the Noble Prophet (Allah's Peace and Blessings upon him) "Teach me a supplication (*duʿa*) that I can use during my *ṣalāh*." The Prophet (Allah's Peace and Blessings upon him) taught him to say:

O Allah, I have indeed wronged my soul greatly, and none can forgive sins except You. So forgive me with special forgiveness from You, and have mercy on me. Indeed, You are Forgiving and Merciful.

أَخْبَرَنَا مُحَمدُ بْنُ أَبِي بَكْرِ الْحَنْبَلِي، أَخْبَرَنَا عَبْدُ الرحْمَنِ بْنُ يُوسُفَ، أَخْبَرَنَا الصلاَحُ بْنُ أَبِي عُمَرَ، أَخْبَرَنَا الْفَخْرُ بْنُ الْبُخَارِي، أَخْبَرُنَا حَنْبَلُ الرصَافِي، أَخْبَرَنَا أَبُو الْقَاسِمُ بْنُ الْحُصَيْنِ، أَخْبَرَنَا أَبُو عَلِي بْنُ الْمُذَهْبِ، أَخْبَرَنَا أَبُو بَكْرِ الْقَطِيعِي، أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْإِمَامِ أَحْمَدَ، حدثَنِي أَبِي، حَدثنَا حَجاجٌ، حَدثَنَا لَيْثٌ، حَدثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ أَبِي بَكْرِ الصديقِ، أَنهُ قَالَ لِرَسُولِ اللهِ صلى الله عليه وسلم: عَلمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي، قَالَ:

قُلْ: اللهُم إني ظَلَمْتُ نَفْسي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ
الذنُوبَ إلا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ،
وَارْحَمْنِي إنك أَنْتَ الْغَفُورُ الرحِيمُ.

REFERENCING

Al-Bukhārī (834) and Muslim (2706) recorded this report in their authentic collections. Al-Ḥākim narrated it in his *Mustadrak* (1795) and he authenticated it via Sʿad b. Abi Waqqāṣ (Allah be pleased with him) who relates that the Prophet (Allah's Peace and Blessings upon him) said:

قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: دَعْوَةُ ذِي
النونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ لا إِلَهَ إلا أَنْتَ
سُبْحَانَكَ، إِنِي كُنْتُ مِنَ الظالِمِينَ، إِنهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ
فِي شَيْءٍ قَط إِلا اسْتَجَابَ اللهُ لَهُ بِهَا.

"The supplication of Dhun Nun (i.e. Prophet Yunus) when he was in the mouth of the whale 'La ilaha illa Anta—Subhanaka! Inni kuntu min al-dhalimin' (There is no god but You—Glory be to You! I am truly one of the wrongdoers); no Muslim will utter it about anything whatsoever except that Allah will respond to him." Its chain is sound (*ḥasan*).

POINTS OF BENEFIT

1. There are no words to describe the special distinction held by this powerful supplication (*duʿā*) and its importance in the life of a Muslim. It is among the supplications of the Prophets (upon them be peace) when tribulations become agonising.

2. This Ḥadīth teaches us that seeking forgiveness is the key to overcoming difficulty, as well as gaining protection, provision and salvation from Allah Ta'ālā.

3. Seeking forgiveness is a spiritual station of heartbrokenness before Allah Ta'ālā. It is a station of presence with Allah Ta'ālā and closeness to Allah Ta'ālā.



ḤADĪTH TWENTY

ʿAbdullah b. ʿAmr b. al-ʿĀṣ relates that he saw the Noble Prophet (Allah's Peace and Blessings upon him) upon the pulpit saying:

Show mercy and you will be shown mercy. Forgive and you will be forgiven. Woe to those who listen to speech like funnels (aqmāʿ al-qawl)! Woe to the persistent in sin who persist in sin while knowing [it is wrong].

أَخْبَرَنَا الْبُرْهَانُ إِبْرَاهِيمُ بْنُ مُحمدِ بْنِ بَدْرٍ، أَخْبَرَنَا
أَبُو الْحَسَنِ الْمَوْصِلِي، أَخْبَرَنَا أَبُو الْعَباسِ الْمَحْبُوبِي،
أَخْبَرَتْنَا سِت الأَهْلِ بِنْتُ عِلْوَانَ، أَخْبَرَنَا أَبُو مُحَمدٍ
عَبْدُ الرحْمَنِ بْنُ إِبْرَاهِيمَ الْمَقْدِسِي، أَخْبَرَنَا بْنُ
الْمُهْتَدِي بِاللهِ، أَخْبَرَنَا أَبُو طَالِبِ الْيُوسُفِي، أَخْبَرَنَا
أَبُو عَلِي بْنُ الْمُذَهْبِ، أَخْبَرَنَا أَبُو بَكْرٍ الْقَطِيعِي،
أَخْبَرَنَا أَبُو عَبْدِ الرحْمَنِ عَبْدُ اللهِ بْنُ أَحْمَدَ، حَدثَنِي
أَبِي، حَدثَنَا أَبُو الْمُنْذِرِ، حَدثَنَا حَرِيزُ بْنُ زَيْدٍ، عَنْ
عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنهُ رَأَى النبِي
صلى الله عليه وسلم عَلَى الْمِنْبَرِ يَقُولُ:

ارْحَمُوا تُرْحَمُوا، وَاغْفِروا يُغْفَرْ لَكُمْ، وَيْلٌ لِأَقْمَاعِ الْقَوْلِ، وَيْلٌ لِلْمُصرينِ الذِينَ يُصرونَ عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ.

REFERENCING

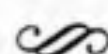
Ahmad narrated it in his *Musnad* (6505) and al-Bukhārī in his *al-Adab al-Mufrad* (380). The narrators of Ahmad are the narrators of al-Bukhārī and Muslim except Ḥarīz and his Shaykh, Ḥibbān b. Zayd. Ḥarīz is among the narrators of al-Bukhārī, and Ḥibbān was deemed reliable by Abu Dawud. Al-Ḥāfiẓ Ibn Ḥajar al-'Asqalanī said in *al-Taqrib*: "He is reliable (*thiqah*)."

The words '*those who listen to speech like funnels*' refers to those whom sincere counsel and advice goes in one ear and out the other, but it never enters their heart. So they listen to the truth and may identify with it, but do not act according to it. They were likened to funnels because many things go in it, but nothing stays in it.

POINTS OF BENEFIT

1. Knowledge demands action, for amassing knowledge of and in itself is not the objective of the wise.

2. Human beings sin and to err is human. But planning and persisting upon sins destroys the spiritually bankrupts the human being, forfeiting the special exposure to the Love of Allah Ta'ālā, and even earning His Displeasure—we seek refuge in Allah Ta'ālā from that.



ḤADĪTH TWENTY-ONE

Abu al-Dardā relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

The Living God says: "I am Allah, there is no God but I, the King of Kings. The heart of every king is in My Hand. If my servants obey Me, I will change the hearts of their rulers to treat them with kindness and mercy. And if my servants disobey Me, I will change the hearts of their rulers to treat them with anger and vengeance, and they will mistreat them and afflict them with horrible punishments. Therefore, do not busy yourselves with praying against your rulers, but busy yourself with remembrance and supplication [of Me], and I will suffice you regarding your rulers."

أَخْبَرَنَا أَبُو عُمَرَ يُوسُفُ بْنُ حَسَنِ بْنِ أَحْمَدَ بْنِ حَسَنِ الْمَقْدِسِي، أَخْبَرَنَا جدي، أَخْبَرَنَا أَبُو عُمَرَ بْنُ قَدامَةَ، أَخْبَرَنَا أَبُو الْحَسَنِ الصالِحِي، أَخْبَرَنَا أَبُو مُحمدِ بْنُ الْحُرَسْتَانِي، أَخْبَرَنَا عَبْدُ الْكَرِيم بْنُ حَمْزَةَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ الْكِتانِي، أَخْبَرَنَا أَبُو الْقَاسِم بْنُ الرازِي، أَخْبَرَنَا أَبُو يَعْقُوبَ الْأَذْرُعِي، حَدثَنَا أَبُو عَمْرِو الْمِقْدَامُ بْنُ دَاوُدَ، حَدثنَا عَلِي بْنُ مَعْبَدِ، حَدثَنَا وَهْبُ بْنُ رَاشِدِ، عَنْ مَالِكِ بْنِ

دِينَارٍ، عَنْ خِلَاسِ بْنِ عَمْرٍو، عَنْ أَبِي الدَرْدَاءِ،
قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:
إن الْحَيّ تَبَارَكَ وَتَعَالَى، يَقُولُ: أَنَا اللهُ لَا إِلَهَ إِلا
أَنَا مَلِكُ الْمُلُوكِ، وَقُلُوبُ الْمُلُوكِ فِي يَدِي، فَإِنِ
الْعِبَادُ أَطَاعُونِي حولتُ قُلُوبَ مُلُوكِهِمْ عَلَيْهِمْ
بِالرأْفَةِ وَالرحْمَةِ، وَإِنِ الْعِبَادُ عَصَوْنِي حولْتُ
قُلُوبَ مُلُوكِهِمْ عَلَيْهِمْ بِالسخْطِ وَالنقْمَةِ
فَسَامُوهُمْ سُوءَ الْعَذَابِ، فَلَا تَشْغَلُوا أنفسَكُمْ
بِالدعَاءِ عَلَى الْمُلُوكِ، وَلَكِنِ اشْغَلُوا أَنْفُسَكُمْ
بِالذكْرِ، وَالتضَرعِ أَكْفِكُمْ أَمْرَ مُلُوكِكُمْ.

TRANSLATOR'S NOTE

The phrase '*the heart of every king is in My hand*' (*bi yadī*) is among the ambiguous expressions of the Quran and Sunnah. It is a figure of speech that refers to possessing complete control of something. You can understand this in English when we say: "*I have him in the palm of my hand*." This figure of speech 'in the palm of my hand' does not demand a physical hand at all. Rather, it can be applied to the control held by big corporations, a country, or even someone who does not possess a physical hand. So it is plausible to render the meaning idiomatically as '*the heart of every king is in [the palm of] My Hand,*' that is to say, '*the heart of every king is in My Control*' and Allah knows best. For Allah Ta'alā is not attributed with the attributes of the creation such as limbs, organs, parts, limits, or masses nor is He subject to the dimension of space-time.

REFERENCING

Al-Ṭabarānī narrated it in his *Awsaṭ* (8962), al-Ḥāfiẓ al-Rāzī in his *Fawā'id* (657) and Abu Nuʿaym in his *Ḥilya* (3003) with a chain that contains discarded (*matrūk*) narrators. One of the narrators is Miqdām b. Dāwūd al-Miṣrī who was a jurist (*faqīh*), a Mufti (issues religious rulings), and was one of the senior companions of Imam Malik. However, his narrations of Ḥadīth are not worthy. Al-Ḥāfiẓ al-Dhahabī mentioned one narration of his then said: "This report is fabricated (*mawduʿ*) forged using a chain of narrators of al-Bukhārī and Muslim. Miqdām has some issues and the source of this mischief is him." Another narrator is Wahb b. Rāshid who is renounced (*munkar*) in Ḥadīth and discarded (*matruk*). This Ḥadīth is also narrated via 'Anas b. Mālik with a dreadful chain.

POINTS OF BENEFIT

1. This report highlights that Allah Ta'alā does not change the condition of a people until they first change themselves. So what is required from man is sincere hard work to *sincerely attempt* to change for the better, Allah Ta'alā has assured us that His help is with those who try. Positive change starts from one's self. Change is inwardly before being outwardly, and one who wishes for a larger social change starts with changing him or herself first for positive contribution.

2. This Ḥadīth, despite being a forgery, should not be used to discourage society from seeking a positive non-violent change from the tyranny, injustices and dictatorship of their rulers and kings. There is a difference between praying against tyrant rulers without any meaningful action to change the actual situation for the better, and praying against tyrant rulers accompanied with consistent, persistent, systematic, clear and hard

work to have a social change for the better for all people in a just, non-violent, positive, and Prophetic way. Better yet are those who pray for the tyrants and oppressors that Allah Ta'alā guides them, rather than praying for their damning and curse, all the while working hard towards a positive change for all. The latter is what is obvious from the Prophet Sunnah.

3. Use your time in positive contributions to self and others. There is a big difference between supplicating against someone and supplicating for one's own and others guidance and blessings. A believer is not a curser nor a defamer nor profane. It is much more beneficial to light a candle than to curse evil. Tirmidhī records in his *Jāmiʿ* (2926) and he deemed it sound via Abu Saʿīd, who relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

    قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: يَقُولُ الرب عزوجل: مَنْ شَغَلَهُ الْقُرْآنُ وَذِكْرِي عَنْ مَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي السائِلِينَ.

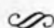
    "The Lord said: 'Whoever is so pre-occupied with the Quran and My Remembrance from asking Me, I will grant him better than what I give to those who ask.'"

I say: This Ḥadīth is narrated by Abu Saʿīd, ʿUmar, Ḥudhayfa, Jābir, Ḥakīm and others with a weak chain. Among them is what Ḥākim recorded in his *Mustadrak* (3508, 3824) and he authenticated it, and in Tirmidhī's *Jamiʿ* (2394) and he said it is *ḥasan ṣaḥīḥ* and the wording is his, via Ubayy b. Kaʿb (Allah be pleased with him) who relates that after a third of the night had passed, the Messenger of Allah (Allah's Peace and Blessings upon him) would stand and say:

كَانَ رَسُولُ اللهِ صلى الله عليه وسلم إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ، فَقَالَ: يَا أَيهَا الناسُ اذْكُرُوا اللهَ، اذْكُرُوا اللهَ جَاءَتِ الراجِفَةُ تَتْبَعُهَا الرادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ ، قَالَ أُبَي: قُلْتُ: يَا رَسُولَ اللهِ، إِني أُكْثِرُ الصلاَةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلاَتِي؟ فَقَالَ: مَا شِئْتَ ، قَالَ: قُلْتُ: الربُعَ؟ قَالَ: مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ، قُلْتُ: النصْفَ؟ قَالَ: مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ، قَالَ: قُلْتُ: فَالثلُثَيْنِ؟ قَالَ: مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ، قُلْتُ: أَجْعَلُ لَكَ صَلاَتِي كُلهَا، قَالَ: إِذًا تُكْفَى هَمكَ وَيُغْفَرُ لَكَ ذَنْبُكَ.

"O People! Remember Allah! Remember Allah! The First Blast of the Trump is imminent, immediately followed by the Second Blast! Death is coming and all it entails! Death is coming and all it entails!" Ubayy continues saying: *"I asked: 'O Messenger of Allah, I abundantly send prayers upon you, but how much of my du'ās should I dedicate to sending prayers upon you?'* He replied: *'As much as you wish.' So I asked: 'A quarter?'* He replied: *'As much as you wish. But if you do more, it will be better for you.' So* I asked: *'Half?'* He replied: *'As much as you wish. But if you do more, it will be better for you.'* So I asked: *'Two-thirds?'*

He replied: *'As much as you wish. But if you do more, it will be better for you.'* So I said: *"Then I will dedicate all of my duʿās to sending prayers upon you.'* He replied: *'If you do so, then your worries will disappear and your sins will be forgiven.'"*



ḤADĪTH TWENTY-TWO

Abu Hurayrah (Allah be pleased with him) relates that Aqra b. Ḥābis entered upon the Prophet (Allah's Peace and Blessings upon him) and he saw him kissing one of his grandchildren, either Ḥasan or Husain, and he remarked: "You kiss them? I have ten children and I've never kissed one of them.

"So the Messenger of Allah (Allah's Peace and Blessings upon him) replied: *Whoever does not show mercy shall not be shown mercy.*"

أَخْبَرَنَا أَبُو حَفْصٍ عُمَرُ بْنُ خَلِيلٍ الصالِحِي،
أَخْبَرَنَا أَبُو حَفْصٍ عُمَرُ بْنُ إِبْرَاهِيمَ الْقَاضِي،
أَخْبَرَنَا أَبُو بَكْرِ بْنُ الْمُحِب، أَخْبَرَنَا جدي، وَعَم
أَبِي، وَابْنُ سَعْدٍ، وَالْحَجارُ، وَالْبجدِي، قَالُوا:
أَخْبَرَنَا أَبُو طَالِبِ بْنُ الْقُبَيْطِي، وَالأَنْجَبُ
الْحَمامِي، وَأَبُو عَلِي الْحَرِيمِي، قَالُوا: أَخْبَرَنَا أَبُو
الْفَتْحِ بْنُ عَبْدِ الْبَاقِي، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِي بْنُ
مُحَمدٍ الْخَطِيبُ الأَنْبَارِي، أَخْبَرَنَا أَبُو عُمَرَ عَبْدُ
الْوَاحِدِ بْنُ مُحَمدٍ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ بْنُ مَخْلَدٍ
الْعَطارُ، حَدثَنَا حُمَيْدٌ، حَدثَنَا هُشَيْمٌ، عَنِ الزهْرِي،

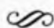
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: دَخَلَ الأَقْرَعُ بْنُ حَابِسٍ عَلَى النبِي صلى الله عليه وسلم فَرَآهُ يُقَبلُ إِما حَسَنًا وَإِما حُسَيْنًا، قَالَ: تُقَبلُهُ وَلِي عَشَرَةٌ مِنَ الْوَلَدِ مَا قَبلْتُ وَاحِدًا مِنْهُمْ؟، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

REFERENCING

Al-Bukhārī (5997) and Muslim (2321) narrated it in their authentic collections.

POINTS OF BENEFIT

1. The Noble Prophet (Allah's Peace and Blessings upon him) displayed his love, affection and his close relationship to Ḥasan and Husain (Allah be pleased with them).
2. Clarifying that true leadership is exemplified, not in mere theory and words, but in modelling it, demonstrating it in both word and deed.



ḤADĪTH TWENTY-THREE

Jabir b. ʿAbdillah (Allah be pleased with them) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

> *"When my Ummah forsakes enjoining the good and forbidding evil, Allah will prevent the benefit of Heaven's revelation from reaching you. So how will you be when Allah does not show kindness to you and have mercy upon you?"* They shockingly asked: *"Is that really going to happen, O Messenger of Allah?"* He replied: *"Yes! I swear by the One who sent Muḥammad as a Prophet in truth. When the worst of you will rule over you; then Allah has forsaken you."*

أَخْبَرَنَا أَبُو الْعَباسِ أَحْمَدُ بْنُ حَسَنِ الصالِحِي، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْمِعْمَارُ، أَخْبَرَنَا أَبُو بَكْرٍ الصامِتُ، أَخْبَرَنَا أَبُو الْعَباسِ بْنُ تَيمِيَةَ، وَبْنُ أَبِي الْهَيْجَا، وَ الْمُحِب عَبْدُ اللهِ، قَالُوا: أَخْبَرَنَا أَبُو الْعَباسِ بْنُ عَبْدِ الدائِمِ، أَخْبَرَنَا الْحَافِظُ عَبْدُ الْغَنِي الْمَقْدِسِي، أَخْبَرَنَا مُحَمدُ بْنُ أَبِي بَكْرٍ، أَخْبَرَنَا الْحَسَنُ بْنُ أَحْمَدَ، أَخْبَرَنَا الْفَضْلُ بْنُ مُحَمدٍ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمدٍ، أَخْبَرَنَا مُحَمدُ

بْنُ الْحَسَنِ، حدثَنَا أَحْمَدُ بْنُ بِشْرٍ، حدثَنَا جَعْفَرُ
بْنُ أَحْمَدَ، حَدثَنَا عَبْدُ اللهِ بْنُ الْمُنْكَدِرِ بْنِ مُحَمدِ بْنِ
الْمُنْكَدِرِ، عَنْ أَبِيهِ، عَنْ جَدهِ، عَنْ جَابِرِ بْنِ عَبْدِ
اللهِ، قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

إِذَا أُمتِي تَرَكَتِ الْأَمْرَ بِالْمَعْرُوفِ وَالنهْيَ عَنِ
الْمُنْكَرِ، مَنَعَهَا اللهُ تَبَارَكَ وَتَعَالَى مَنْفَعَةَ الْوَحْيِ
مِنَ السمَاءِ، فَكَيْفَ بِكُمْ إِذَا لَمْ يَرْأَفِ اللهُ بِكُمْ
وَيَرْحَمْكُمْ؟، قَالُوا: وَكَائِنٌ ذَلِكَ يَا رَسُولَ اللهِ؟،
قَالَ: إِي وَالذِي بَعَثَ مُحَمدًا بِالْحَق نَبِيا إِذَا
اسْتُعْمِلَ عَلَيْكُمْ شِرَارُكُمْ، فَقَدْ تَبَرأَ اللهُ مِنْكُمْ.

REFERENCING

Al-ʿUqayli narrated it in his *Duʿafa* (1001) and the Ḥadīth is narrated via a group of Companions (Allah be pleased with them) with weak chains.

POINTS OF BENEFIT

1. This Ḥadīth warns against not engaging in social reform and positive contribution to all. Reforming self and being a positive force of social renaissance and reformation is key for a better world for all, because corruption and harm affects not just a specific group, but eventually threatens all.
2. This Ḥadīth warns against neutralizing the impact of the Quran in our daily lives and reducing it to a book

used merely for blessings, for passive reading which only aims to complete the recitation of the book, or for mere memorization without ever practicing or internalizing it.



ḤADĪTH TWENTY-FOUR

Anas b. Malik (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

"People will appear at the end of time having faces like the faces of human, but hearts like the hearts of devils—like vicious wolves. Their hearts are merciless; they shed blood with impunity and are fearless in doing evil. They will speak well with you if you accompany them, but backbite you when you leave. If they speak to you, they lie. If you trust them, they betray you. Their minors are violent, their adults are cunning and sly, and their elders do not enjoin what is right nor forbid what is wrong. To seek honor by being with them is humiliation and to seek what they possess is poverty. The wise among them are considered misguided and foolish. The one among them who instructs good will be accused [of a committing a severe crime]. The believer among them is dishonored while the corrupt among them is honored. The Sunnah to them is an evil innovation while evil innovation to them is the Sunnah. So at that time, Allah will place the wicked to rule over them and their pious will supplicate, but their supplications will not be answered."

أَخْبَرَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ الْفَخْرِ الصالِحِي، أَخْبَرَنَا النظامُ بْنُ مُفْلِحٍ، أَخْبَرَنَا الشمْسُ بْنُ الْمُحِبِ، أَخْبَرَنَا الْقَاضِي سُلَيْمَانُ، أَخْبَرَنَا الْحَافِظُ ضِيَاءُ الدينِ الْمَقْدِسِي، أَخْبَرَنَا أَبُو جَعْفَرِ

الصيْدَلَانِي، أَخْبَرَتْنَا فَاطِمَةُ الْجَوْزَدَانِيةُ، أَخْبَرَنَا أَبُو بَكْرِ بْنُ رِيذَةَ، أَخْبَرَنَا أَبُو الْقَاسِمِ الْحَافِظُ، حدثنَا مُحَمدُ بْنُ عَلِي، حدثَنَا مُحَمدُ بْنُ مُعَاوِيَةَ، حَدثَنَا مُحَمدُ بْنُ سَلَمَةَ، عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَباسٍ، قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

سَيَجِيء فِي آخِرِ الزمَانِ أَقْوَامٌ تكُونُ وُجُوهُهُمْ وُجُوهَ الْآدَمِيينَ، وَقُلُوبُهُمْ قُلُوبَ الشيَاطِينَ أَمْثَالَ الذئَابِ الضوَارِي لَيْسَ فِي قُلُوبِهِمْ شَيْءٌ مِنَ الرحْمَةِ سَفاكُونَ لِلدمَاءِ لَا يَرْعُونَ عَنْ قَبِيحٍ، إِنْ تَابَعْتَهُمْ وَارَبُوكَ، وَإِنْ تَوَارَيْتَ عَنْهُمُ اغْتَابُوكَ، وَإِنْ حَدثُوكَ كَذَبُوكَ، وَإِنِ ائْتَمَنْتَهُمْ خَانُوكَ، صَبِيهِمْ عَارِمٌ، وَشَابهُمْ شَاطِرٌ، وَشَيْخُهُمْ لَا يَأْمُرُ بِالْمَعْرُوفِ، وَلَا يَنْهَى عَنِ الْمُنْكَرِ، الِاعْتِزَازُ بِهِمْ ذُل، وَطَلَبُ مَا فِي أَيْدِيهِمْ فَقْرٌ، الْحَلِيمُ فِيهِمْ غَاوٍ، وَالْآمِرُ بِالْمَعْرُوفِ فِيهِمْ مِتهَمٌ، الْمُؤْمِنُ فِيهِمْ مُسْتَضْعَفٌ، وَالْفَاسِقُ فِيهِمْ مُشْرِفٌ، السنةُ فِيهِمْ بِدْعَةٌ، وَالْبِدْعَةُ فِيهِمْ سُنةٌ، فَعِنْدَ ذَلِكَ يُسَلطُ اللهُ عَلَيْهِمْ شِرَارَهُمْ، فَيَدْعُو خِيَارُهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

REFERENCING

Al-Ṭabarānī' narrated this Ḥadīth in his *Ṣaghīr* (39), *Awsaṭ* (6259) and *Kabīr* (11169) with an extremely weak chain of narration. A similar report was recorded by al-Bukhārī (3606, 7084) and Muslim (1848) in their authentic collection, via our master Ḥudhayfa b. al-Yaman, the Secret-Keeper of the Prophet (Allah's Peace and Blessings upon him), who said:

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ صلى الله عليه وسلم عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشر مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللهِ، إنا كُنا فِي جَاهِلِيَةٍ، وَشَر فَجَاءَنَا اللهُ بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَر؟، قَالَ: نَعَمْ، فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الشر مِنْ خَيْرٍ؟، قَالَ: نَعَمْ وَفِيهِ دَخَنٌ، قُلْتُ: وَمَا دَخَنُهُ؟، قَالَ: قَوْمٌ يَسْتَنونَ بِغَيْرِ سُنتِي، وَيَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ، فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَر؟، قَالَ: نَعَمْ دُعَاةٌ عَلَى أَبْوَابِ جَهَنمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا، فَقُلْتُ: يَا رَسُولَ اللهِ، صِفْهُمْ لَنَا، قَالَ: نَعَمْ، قَوْمٌ مِنْ جِلْدَتِنَا وَيَتَكَلمُونَ بِأَلْسِنَتِنَا، قُلْتُ: يَا رَسُولَ اللهِ، فَمَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ؟، قَالَ: تَلْزَمُ جَمَاعَةَ

الْمُسْلِمِينَ وَإِمَامَهُمْ، فَقُلْتُ: فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟، قَالَ: فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ.

"People would ask the Messenger of Allah (Allah's Peace and Blessings upon him) about good, but I would ask about evil out of fear that it would afflict me. So I asked: 'O Messenger of Allah, we lived in great ignorance and wide-spread evil before Islam (*jāhillīyyah*), then Allah sent us this tremendous good (i.e. *Islam*). So will there be any evil after this good?" He replied: "*Yes.*" I asked: "Will there be any good after that evil?" He replied: "*Yes, but it will have waned and diminished.*" I asked: "How will it have waned?" He replied: "*People will adopt Sunnahs that are contrary to my Sunnah, and adopt guidance other than my guidance; you will recognize them and disapprove.*" I asked: "Will there be evil after this good?" He replied: "*Yes; callers will be stationed at the Gates of Hell inviting people in; whoever obeys them to enter it, will be cast therein.*" I asked: "O Messenger of Allah, describe them to us." He replied: "*People of our skin who speak our language.*" I asked: "O Messenger of Allah, what should I do if I encounter them." He replied: "*Adhere to the main group of Muslims and their leader.*" I asked: "And if we have neither a main group nor a leader?" He replied: "*Then avoid all the various factions entirely, even if you must bite down on a tree trunk with your molar teeth until death overtakes you while you are like that.*"

Imam Muslim's wording (1849) via Ḥudhayfa b. al-Yaman is:

قُلْتُ: يَا رَسُولَ اللهِ، إنا كُنا بِشَر فَجَاءَ اللهُ
بِخَيْرٍ فَنَحْنُ فِيهِ، فَهَلْ مِنْ وَرَاءِ هَذَا الْخَيْرِ
شَر؟، قَالَ: نَعَمْ، قُلْتُ: هَلْ وَرَاءَ ذَلِكَ الشر
خَيْرٌ؟، قَالَ: نَعَمْ، قُلْتُ: فَهَلْ وَرَاءَ ذَلِكَ
الْخَيْرِ شَر؟، قَالَ: نَعَمْ، قُلْتُ: كَيْفَ؟، قَالَ:
يَكُونُ بَعْدِي أَئِمةٌ لَا يَهْتَدُونَ بِهُدَايَ، وَلَا
يَسْتَنونَ بِسُنتِي، وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ
قُلُوبُ الشيَاطِينِ فِي جُثْمَانِ إِنْسٍ، قَالَ:
قُلْتُ: كَيْفَ أَصْنَعُ يَا رَسُولَ اللهِ، إِنْ أَدْرَكْتُ
ذَلِكَ؟، قَالَ: تَسْمَعُ وَتُطِيعُ لِلْأَمِيرِ، وَإِنْ
ضُرِبَ ظَهْرُكَ، وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ.

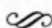
"I asked: 'O Messenger of Allah, we were involved in unspeakable evil [before Islam], then Allah sent us great good [i.e. Islam] which we now enjoy. But after this good, will there be evil?' He replied: "*Yes.*" I asked: "How?" He replied: "*There will be Muslim leaders (Imams) who do not follow my guidance and who do not adhere to my Sunnah. Men will arise among them who have hearts of devils but the bodies of humans.*" I asked: "What should I do, O Messenger of Allah, if I encounter them?" He instructed: "*Listen to and obey the Leader of the Muslims (Amīr) even if your back is lashed and your money is taken. Listen and obey!*"

POINTS OF BENEFIT

1. This Ḥadīth highlights the fact that political tyranny will (ab)use religion to legitimize their tyranny and cloak their injustices, oppression, and evil with religious cloak thus normalizing the opposite of many core religious and human values. It also highlights that one should not be deceived by their claims and slogans.

2. This Ḥadīth warns against evil and elucidates the need to return to the Prophet's guidance and the noble authentic Sunnah (Allah's Peace and Blessings upon him) in turbulent times.

3. Institutionalizing the Islamic principle of Non-violence in all aspects of practical life while encouraging exhausting one's efforts and sacrificing to try to bring about a positive change in society. The Prophetic way of leading any and all social struggles for positive change is capacity-based and non-violent by definition, no matter how noble.



ḤADĪTH TWENTY-FIVE

Abu Saʿīd al-Khudrī (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

> *"Any group of people who gather to remember Allah will be surrounded by the angels, tranquility will descend upon them, mercy will envelope them, and Allah will mention them to those in His Presence."*

أَخْبَرَنَا الْبَدْرُ حَسَنُ بْنُ عُبَيْدٍ الصالِحِي، أَخْبَرَنَا
أَبُو حَفْصٍ الرامِينِي، أَخْبَرَنَا أَبُو بَكْرِ بْنُ الْمُحِب،
أَخْبَرَنَا أَبُو بَكْرٍ الصالِحِي، وَعِيسَى الْمُطْعِمُ، قَالَا:
أَخْبَرَنَا أَبُو مُحَمدٍ الْإِرْبَلِي، أَخْبَرَنَا يَحْيَى الزاهِدُ،
أَخْبَرَنَا طِرَادُ الزيْنَبِي، أَخْبَرَنَا بْنُ بِشْرَانَ، أَخْبَرَنَا
بْنُ الْبُخْتُرِي، حَدثَنَا جَعْفَرُ هُوَ بْنُ مُحَمدٍ الصائِغُ،
حَدثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدثَنَا إِسْحَاقُ بْنُ أَبِي
جَعْفَرٍ الْفَراءُ، قَالَ: سَمِعْتُ أَبِي إِسْحَاقَ، قَالَ:
حَدثَنَا الْأَغَر أَبُو مُسْلِمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِي،
قَالَ رَسُولُ الله صلى الله عليه وسلم:

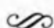
مَا اجْتَمَعَ قَوْمٌ يَذْكُرُونَ اللهَ عزوجل إلا حَفتْهُمُ
الْمَلائِكَةُ، وَتَنَزلَتْ عَلَيْهِمُ السكِينَةُ، وَتَغَشتْهُمُ
الرحْمَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ.

REFERENCING

Imam Muslim (2702) and Ibn Ḥibbān narrated this Ḥadīth in their *Ṣaḥīḥ* (857) collections via Abu Isḥāq.

POINTS OF BENEFIT

1. The monumental honor attained by those who gather to remember Allah Ta'ālā.
2. Tranquility of the heart and inner peace are only found in gatherings of *dhikr* (remembrance of Allah Ta'ālā) and its circles.
3. Allah's Mercy is found in gatherings of *dhikr*. So wherever a gathering of *dhikr* is found, you will find Allah's Mercy and His Noble Angels.



ḤADĪTH TWENTY-SIX

Abu Hurayrah (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

"Allah said: 'Who calls unto Me and I do not answer, asks Me and I do not give him, seeks forgiveness from Me and I do not forgive him, while I am the Most Merciful of those who show mercy?"

أَخْبَرَنَا أَبُو بَكْرِ بْنُ مُحَمدِ بْنِ أَبِي عُمَرَ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ النساجُ، أَخْبَرَنَا أَبُو بَكْرٍ الْحَافِظُ، أَخْبَرَنَا الْقَاضِي سُلَيْمَانُ، وَعُيسَى الْمُطْعِمُ، قَالَا: أَخْبَرَنَا جَعْفَرُ الْهَمْدَانِي، أَخْبَرَنَا أَبُو طَاهِرِ السلَفِي، أَخْبَرَنَا أَبُو عَبْدِ اللهِ بْنُ الْبطْرِ، أَخْبَرَنَا بْنُ رِزْقَوَيْهِ، حَدثَنَا عُثْمَانُ بْنُ أَحْمَدَ الدقاقُ، حَدثنَا أَبُو قِلَابَةَ عَبْدُ الْمَلِكِ بْنُ مُحَمدِ الرقَاشِي، حَدثنَا بَدَلُ بْنُ الْمُحَبرِ، حَدثَنَا عَبْدُ السلَامِ بْنُ عَجْلَانَ، قَالَ: سَمِعْتُ أَبَا يَزِيدَ الْمَدَنِي، عَنْ أَبِي هُرَيْرَةَ، أَن رَسُولَ اللهِ صلى الله عليه وسلم قَالَ:

مَنْ ذَا الذِي دَعَانِي فَلَمْ أُجِبْهُ؟ وَسَأَلَنِي
فَلَمْ أُعْطِهِ، وَاسْتَغْفَرَنِي فَلَمْ أَغْفِرْ لَهُ،
وَأَنَا أَرْحَمُ الراحِمِينَ؟

REFERENCING

Al-Bukhārī (1145, 6321, 7494) and Muslim (758) narrated this Ḥadīth in their *Ṣaḥīḥ* collection without the wording: "*...while I am the Most Merciful of those who show mercy.*" The wording of al-Bukhārī is:

مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي
فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَه.

"Who is there to call unto Me that I may answer him? Who is there to ask Me that I may give him? Who is there to seek forgiveness from Me that I may forgive him?"

As for the wording of Ibn Ṭūlūn, I did not find it in the Books of Sunnah (*kutub al-Sunnah*), and Allah knows best.

POINTS OF BENEFIT

1. This report highlights the importance of *qiyam al-layl* or night vigil for worship and seeking Allah's closeness and forgiveness, and that it is the source of energy and spirituality for the lovers of Allah Taʿalā and the shining light that shows the path toward Allah Taʿalā, Lord of the Worlds.

2. Allah's great generosity that He extends every night for all who expose themselves to these massive atmospheres of mercy and love.

ḤADĪTH TWENTY-SEVEN

Muʿāwiyah b. Qurrah relates from his father, that a man said to the Messenger of Allah (Allah's Peace and Blessings upon him): "O Messenger of Allah, sometimes when I take a sheep to be slaughtered, [I think twice, and] I refrain and show it mercy." He replied:

"If you show mercy to the sheep, Allah will show mercy to you."

أَخْبَرَنَا أَبُو الْمَحَاسِنِ يُوسُفُ بْنُ حَسَنٍ الصالِحِي، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْمُؤَدبُ، وَالْقَاضِي أَبُو حَفْصٍ الْحَنْبَلِي، قَالَا: أَخْبَرَنَا الْحَافِظُ أَبُو بَكْرِ بْنُ الْمُحِبِّ، أَخْبَرَنَا بْنُ حَمودٍ، أَخْبَرَنَا بْنُ عَبْدِ الدائِمِ، أَخْبَرَنَا بْنُ كُلَيْبٍ، أَخْبَرَنَا الْحُلْوَانِي، أَخْبَرَنَا الْجَوْهَرِي، أَخْبَرَنَا الْقَطِيعِي، حَدثَنَا أَحْمَدُ بْنُ مُحمدِ بْنِ مَنْصُورٍ، حَدثَنَا عَلِي بْنُ الْجَعْدِ، حَدثنَا عَدِي بْنُ الْفَضْلِ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ مُعَاوِيَةَ بْنَ قُرة، عَنْ أَبِيهِ، أن رَجُلًا، قَالَ: يَا رَسُولَ اللهِ، إِنِي آخُذُ الشاةَ أُرِيدُ أَنْ أَذْبَحَهَا، فَأَرْحَمُهَا، قَال:

وَالشاةُ إِنْ رَحِمْتَهَا رَحِمَكَ اللهُ عزوجل.

REFERENCING

Al-Ḥākim records this Ḥadīth in his *Mustadrak* (7625) declaring it authentic, and al-Bukhārī in his *Adab al-Mufrad* (373) with an authentic chain.

POINTS OF BENEFIT

1. Showing mercy to animals and not sacrificing them except when in absolute need of food earns an immense reward from Allah Ta'alā —even if one refrained from sacrificing an animal after intending to do so and almost did.
2. The Noble Companions (Allah be pleased with them) were profoundly impacted by the soulful and Prophetic Muḥammadan teachings, which command mercy and excellence in all things and which motivated this Companion to perform this action.
3. Having said that, the Prophetic Sunnah is to treat animals with mercy and love, but indeed everything in the universe. Imam Muslim narrated in his authentic collection (1958) on the authority of Shaddād b. 'Aws, that the Prophet (Allah's Peace and Blessings upon him) said:

إِنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ.

Which means: *"Allah asked that everything in the creation must be dealt with Iḥsān (mercy and love).*

ḤADĪTH TWENTY-EIGHT

Abu Hurayrah (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

Angel Jibrīl said to me: 'Lo! [Because I know the greatness of Allah's Mercy,] if you had only seen me, O Muḥammad, while I was holding down the head of Fir'awn underwater with one hand, and shoving water into his mouth with the other, out of fear that the Mercy of Allah would overtake him and he would be forgiven.'

أَخْبَرَنَا أَبُو عَبْدِ اللهِ مُحَمدُ بْنُ عُثْمَانَ الْكُتُبِي، أَخْبَرَنَا النظامُ بْنُ مُفْلِحِ، أَخْبَرَنَا أَبُو بَكْرِ الْمَقْدِسِي، أَخْبَرَنَا أَبُو الْفَضْلِ الْحَاكِمُ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْحَافِظُ، أَخْبَرَنَا أَبُو جَعْفَرِ الصيْدَلَانِي، أَن أَبَا عَلِي الْحَدادَ أَخْبَرَهُمْ، أَخْبَرَنَا أَبُو نُعَيْمِ الْحَافِظُ، أَخْبَرَنَا أَحْمَدُ بْنُ سَهْلِ بْنِ عُمَرَ الْعَسْكَرِي، حَدثَنَا إِبْرَاهِيمُ بْنُ حَرْبِ الْعَسْكَرِي، (ح) قَالَ أَبُو نُعَيْمٍ وَأَخْبَرَنَا عَبْدُ اللهِ بْنُ جَعْفَرِ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَبْدِ

اللهِ، قَالَا: حَدثَنَا عَلِي بْنُ بَحْرٍ، حَدثَنَا حَكامُ بْنُ سَلْمٍ، حَدثَنَا عَنْبَسَةُ، عَنْ كَثِيرِ بْنِ زَاذَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

قَالَ لِي جِبْرِيلُ: لَوْ رَأَيْتَنِي يَا مُحَمدُ وَأَنَا أَغُطهُ يَعْنِي فِرْعَوْنَ بِإِحْدَى يَدَي، وَأَدُس مِنَ الْمَاءِ فِي فِيهِ مَخَافَةَ أَنْ تُدْرِكَهُ رَحْمَةُ رَبهِ، فَيَغْفِرَ لَهُ.

REFERENCING

Ibn Ḥibbān narrated this Ḥadīth in his *Ṣaḥīḥ* (6350), al-Ḥākim narrated it in *al-Mustadrak* (175) declaring it authentic according to the conditions of al-Bukhārī and Muslim, and al-Tirmidhī narrated it in his *Jami*ʿ (3108) declaring it: *ḥasan ṣaḥīḥ gharīb*—all of them via Ibn ʿAbbās (Allah be pleased with them), and the route via Abu Hurayrah is weak.

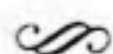
Another narration of al-Tirmidhī'in his *Jami*ʿ (3107) declaring it: *ḥasan* via Ibn ʿAbbās relates that the Beloved Prophet (Allah's Peace and Blessings upon him) said:

لَما أَغْرَقَ اللهُ فِرْعَوْنَ قَالَ: آمَنْتُ أَنهُ لَا إِلَهَ إلا الذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ، فَقَالَ جِبْرِيلُ: يَا مُحَمدُ فَلَوْ رَأَيْتَنِي وَأَنَا آخُذُ مِنْ حَالِ الْبَحْرِ فَأَدُسهُ فِي فِيهِ مَخَافَةَ أَنْ تُدْرِكَهُ الرحْمَةُ . قال أبو عيسى: هذا حديث حسن.

"When Allah was drowning Firʿawn, Firʿawn cried: 'I believe there is no god but the God of the Children of Israel.' Jibrīl said: 'O Muḥammad, if you had only seen me scooping a handful of dirt from the ocean floor and shoving it into his mouth out of fear that he will obtain Allah's Mercy.'"

POINTS OF BENEFIT

1. This Ḥadīth highlights that the mercy of creation—even from the noblest of Angels—is incomparable to the greatness of Allah's Mercy. None are similar or comparable to Him! This Ḥadīth also informs us that the Noble Angels have knowledge about Allah's vast mercy for all things.
2. This Ḥadīth provides hope and light at the end of the tunnel to every sinner, no matter how great his sins are, because the Mercy of Allah Ta'ālā is greater than all sins, and the door of repentance is open for all to walk through and is never closed.



ḤADĪTH TWENTY-NINE

Four *ʿAbādilah* (the plural of the name *ʿAbdullah*—which refers to a title given to specific Companions whose names were ʿAbdullah), namely, ʿAbdullah b. ʿAmr, ʿAbdullah b. ʿUmar, ʿAbdullah b. Abbās, and ʿAbdullah b. Zubayr (Allah be pleased with them and their fathers) all relate that the Noble Prophet (Allah's Peace and Blessings upon him) said:

The one relating fictitious incidents (al-qass) is waiting for a curse whereas the listener is waiting for mercy. The trader is waiting for provisions whereas the monopsonist who corners the market is waiting for a curse. The hired female mourner and the women all around her paid to do the same have the curse of Allah, the angels and all people upon them.*

أَخْبَرَنَا أَبُو عَبْدِ اللهِ مُحَمدُ بْنُ عَبْدِ الْقَادِرِ بْنِ، أَخْبَرَنَا الزاوِيَةُ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ بْنُ جَوَارِشَ، أَخْبَرَنَا أَبُو بَكْرِ الصامِتُ، أَخْبَرَنَا جَدي، وَزَيْنَبُ بِنْتُ الْكَمَالِ، قَالَا: أَخْبَرَنَا مُحَمدُ بْنُ نَصْرِ زَادَتْ زَيْنَبُ، وَمُحَمدُ بْنُ عَلِي بْنِ بَقَاءٍ، قَالَا: أَخْبَرَنَا أَبُو الْفَتْحِ بْنُ شَاتِيلَ، قَالَ أَبُو بَكْرِ وَأَخْبَرَنَا جَدي، أَخْبَرَنَا بْنُ عَبْدِ الدائِمِ، أَخْبَرَنَا الْحَافِظُ

عَبْدُ الْغَنِي، أَخْبَرَنَا الْمُبَارَكُ بْنُ عَلِي، وَأَبُو بَكْرِ
بْنُ النقُورِ، وَأَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ بْنِ الْمُهَنْدِسِ،
وَعَبْدُ اللهِ بْنُ مَنْصُورٍ، قَالُوا: أَخْبَرَنَا بْنُ الْعَلافِ،
(ح) قَالَ أَبُو بَكْرٍ أَيْضًا وَأَخْبَرَنَا أَبِي، وَعَمايَ،
أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُمَرَ بْنِ الْفَراءِ، وَعِز الدينِ
أَحْمَدُ بْنُ عَبْدِ الْحَمِيدِ، قَالَا: أَخْبَرَنَا الشيْخُ مُوفقُ
الدينِ بْنُ قُدَامَةَ، أَخْبَرَنَا بْنُ النقُورُ، أَخْبَرَنَا بْنُ
الْعَلافِ، أَخْبَرَنَا أَبُو الْحَسَنِ الْحَمامِي، أَخْبَرَنَا أَبُو
عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ الدقاقُ، حَدثَنَا أَبُو عَبْدِ
اللهِ الْبَصْرِي غلامُ خَلِيل، حَدثَنَا بَكارُ بْنُ مُحَمدٍ،
عَنْ عَبْدِ الْوَهابِ بْنِ مُجَاهِدٍ، عَنْ أَبِيهِ، حَدثَنِي
الْعَبَادِلَةُ: عَبْدُ اللهِ بْنُ عُمَرَ، وَعَبْدُ اللهِ بْنُ عَباسٍ،
وَعَبْدُ اللهِ بْنُ عَمْرٍو، وَعَبْدُ اللهِ بْنُ الزبَيْرِ، قَالُوا:
قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

الْقَاص يَنْتَظِرُ اللعْنَةَ، وَالْمُسْتَمِعُ يَنْتَظِرُ الرحْمَةَ،
وَالتاجِرُ يَنْتَظِرُ الرزْقَ، وَالْمُحْتَكِرُ يَنْتَظِرُ اللعْنَةَ،
وَالنائِحَةُ وَمَنْ حَوْلَهَا مِنِ امْرَأَةٍ مُجْتَمِعَةٍ عَلَيْهِن
لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالناسِ أَجْمَعِينَ.

TRANSLATOR'S NOTE

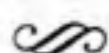
A monopsonist is a descriptive term used to describe a single buyer who substantially controls the market as the major purchaser of goods and services. In other words, he wrongfully monopolizes the market.

REFERENCING

Al-Ṭabarānī narrated this Ḥadīth in his *Kabīr* collection (13567) and al-Shihāb in his *Musnad* (311). A group of scholars of Ḥadīth deemed this Ḥadīth a forgery and included it in the collections of forged *aḥadīth*, such as al-Imam al-Ḥāfiẓ Ibn Jawzī in his *Mawḍūʿāt al-Kubrā* (1123), al-Saghānī in his *Mawḍūʿāt* (7), al-Suyūṭī in his *Lālia al-Maṣnūʿah* (1610), al-Fattānī in his *Tadhkirah al- Mawḍūʿāt* (1618), al-Kannānī in his *Tanzih al-Shariah* (1337) edited by my master, *Muhaddith al-dunya*, the Sharifan, ʿAbdullah b. Siddiq al-Ghumari al-Ḥasani (Allah have mercy upon him).

POINT OF BENEFIT

This report elucidates the different directions of many people in life.



ḤADĪTH THIRTY

ʿAbdullah b. ʿAmr b. al-ʿĀṣ (Allah be pleased with them) said: "Whoever has a need from Allah, they should fast Wednesday, Thursday and Friday. On Friday, they should purify themselves and go to *Jumuʿah* prayer and give charity—be it a great amount of wealth or a modest amount. Once he has prayed *Jumuʿah*, he should say:

'I ask you, O Allah, by Your Name *Bismillah hir-Rahman nir-Rahim* (*In the Name of Allah, The Most Compassionate, the Most Merciful*), The One whom there is no God but He, The Knower of the Unseen and the Seen, the Most Compassionate, the Most Merciful.

And I ask you, O Allah, by Your Name *Bismillah hir-Rahman nir-Rahim* (*In the Name of Allah, The Most Compassionate, the Most Merciful*), The One whom there is no God but He, the All-Living, the Self-Sufficient, who is not subject to fatigue nor sleep, whose Glory has filled the heavens and the earth.

And I ask you, O Allah, by Your Name *Bismillah hir-Rahman nir-Rahim* (*In the Name of Allah, The Most Compassionate, the Most Merciful*)—to whom faces have bowed down, voices have shown reverence, and to whom hearts humble themselves before Him out of awe of Him—to invoke Your Blessings unto Muḥammad and the Family of Muḥammad and for You to grant me my need, and it is '*such-and-such*.'

Truly, his supplication will be answered, Allah-willing."

It is said: 'Do not teach this supplication to the fools among you, and do not use it for a sinful cause or against a family member.

أَخْبَرَنَا التقِي أَبُو بَكْرِ بْنُ إِبْرَاهِيمَ الْقَادِرِي، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْمِعْمَارُ، أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَبْدِ اللهِ بْنُ الْمحِب، أَخْبَرَنَا أَبِي، أَخْبَرَنَا بْنُ الْفَراءِ، أَخْبَرَنَا الشيْخُ الْمُوفقْ بْنُ قُدَامَةَ، أَخْبَرَنَا بْنُ النقُورِ، أَخْبَرَنَا بْنُ الْعَلاف، أَخْبَرَنَا الْحَمامِي، أَخْبَرَنَا أَبُو عَمْرِو الدقاقُ، حَدثَنَا أَبُو بَكْرِ الريَاحِي، حَدثَنَا أَبِي، حَدثَنَا أَبُو إِسْمَاعِيلُ الْمُؤَدبُ، عَنْ سَعِيدِ بْنِ مَعْرُوفٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ:

مَنْ كَانَتْ لَهُ إِلَى اللهِ عزوجل حَاجَةٌ فَلْيَصُم الْأَرْبَعَاءَ وَالْخَمِيسَ وَالْجُمُعَةَ، فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ تَطَهرَ وَرَاحَ إِلَى الْجُمُعَةِ، فَتَصَدقَ، قَلتْ أَوْ كَثُرَتْ، فَإِذَا صَلى الْجُمُعَةَ، قَالَ: اللهُم إِني أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللهِ الرحْمَنِ الرحِيم، الذِي لَا إِلَهَ إِلا هُوَ عَالِمُ الْغَيْبِ وَالشهَادَةِ الرحْمَنُ الرحِيمُ، وَأَسْأَلُكَ بِسْمِ اللهِ الرحْمَنِ الرحِيمِ

الذِي لَا إِلَهَ إِلا هُوَ الْحَيُّ الْقَيومُ الذِي لَا تَأْخُذُهُ
سِنَةٌ وَلَا نَوْمٌ، الذِي مَلَأَتْ عَظَمَتُهُ السمَاوَاتِ
وَالْأَرْضَ، وَأَسْأَلُكَ بِاسْمِكَ بِسْمِ اللهِ الرحْمَنِ
الرحِيمِ الذِي لَا إِلَهَ إِلا هُوَ الذِي عَنَتْ لَهُ
الْوُجُوهُ وَخَشَعَتْ لَهُ الْأَصْوَاتُ وَذُلتْ لَهُ
الْقُلُوبُ مِنْ خَشْيَتِهِ أَنْ تُصَلي عَلَى مُحَمدٍ وَعَلَى آلِ
مُحَمدٍ، وَأَنْ تُعْطِيَنِي حَاجَتِي، وَهِيَ كَذَا وَكَذَا،
فَإِنهُ يُسْتَجَابُ لَهُ إِنْ شَاءَ اللهُ .

وَكَانَ يُقَالُ: لَا تَعَلمُوا هَذَا الدعَاءَ سُفَهَاءَكُمْ،
لَا تَدْعُونَ بِهِ عَلَى مَأْثَمٍ، أَوْ قَطْعِ رَحِمٍ.
لَا تَدْعُونَ بِهِ عَلَى مَأْثَمٍ، أَوْ قَطْعِ رَحِمٍ.

REFERENCING

Ibn al-Sammāk narrated this Ḥadīth in his *Fawā'id al-Muntaqā'* (24), al-Ḥasan al-ʿAbdi in his *Juz'* (30), and Maqdasi in his *Targhib fi al-duʿā* (58). Its chain is weak on top of it being (interrupted) *mawqūf*.

POINTS OF BENEFIT

1. This Ḥadīth highlights the centrality of duʿā in worship and gaining closeness to Allah Ta'ālā. Since Du'ā or prayers mean in reality the synchronization of the heart, mind and body altogether in an engaged surrender and

total submission to Allah Ta'alā , the Beloved Prophet (Allah's Peace and Blessings upon him) said:

الدُّعَاءُ هُوَ الْعِبَادَةُ.

"*Du'ā is the essence worship.*" This report was recorded in Ibn Ḥibbān's *Ṣaḥīḥ* (890), al-Ḥākim's *Mustadrak* (1738) and he authenticated it, and al-Tirmidhī's *Jami'* (2969) who declared it: *ḥasan ṣaḥīḥ*.

2. The importance of returning to Allah Ta'alā in the state of meekness, humility, and brokenness.



ḤADĪTH THIRTY-ONE

Abu Mūsa al-'Ash'arī (Allah be pleased with him) said: "I went to visit Ḥasan b. ʿAli when he was sick and found his father ʿAli with him. ʿAli asked: 'To what do we owe this good pleasure? What made you come?' I replied: 'I didn't come to visit you. Rather, I came to see the Messenger of Allah's grandson in his sickness.' ʿAli retorted: 'My anger towards you does not prevent me from narrating to you what I heard directly from the Messenger of Allah (Allah's Peace and Blessings upon him) about visiting the sick. He said:

'When any man among you sets out to visits his sick brother, he becomes drenched in Allah's mercy until he sits by him—then he becomes fully submerged.'"

أَخْبَرَنَا الْبُرْهَانُ إِبْرَاهِيمُ بْنُ عُثْمَانَ الْحَنْبَلِي، أَخْبَرَنَا أَبُو الْعَبَاسِ بْنُ زَيْدٍ، وَأَبُو الْحَسَنِ الْمُؤَذِنُ، قَالُوا: أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ طُولُوبَغَا، أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الرحْمَنِ، أَخْبَرَنَا أَبُو حَفْصٍ الْكَرْمَانِي، أَخْبَرَنَا أَبُو بَكْرٍ الْقَاسِمُ بْنُ عَبْدِ اللهِ الصفارُ أَخْبَرَنَا أَبُو بَكْرٍ وَجِيهُ بْنُ طَاهِرٍ، أَخْبَرَنَا أَبُو بَكْرٍ يَعْقُوبُ بْنُ أَحْمَدَ، أَخْبَرَنَا أَبُو مُحمدٍ الْمَخْلَدِي، أَخْبَرَنَا أَبُو بَكْرٍ مُحمدُ بْنُ حَمْدُونَ، حَدثَنَا عَلِي بْنُ عَبْدِ الرحْمَنِ بْنُ الْمُغِيرَةِ،

حَدثَنَا عِمْرَانُ الرمْلِي، حَدثَنَا عَطافُ بْنُ خَالِدٍ،
حَدثَنَا عَبْدُ الرحْمَنِ بْنُ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ
الْمُسَيبِ، عَنْ أَبِي مُوسَى الْأَشْعَرِي، قَالَ:
عُدْتُ الْحَسَنَ بْنَ عَلِي، فَوَجَدْتُ عِنْدَهُ أَبَاهُ عَلِيًا،
فَقَالَ: مَا جَاءَ بِكَ إِلَيْنَا؟ مَا يُوجِلُكَ عَلَيْنَا؟ قُلْتُ:
مَا إِياكَ أَتَيْتُ، وَلَكِنْ أَتَيْتُ بْنَ ابنَ بِنْتِ رَسُولِ اللهِ
صلى الله عليه وسلم أَعُودُهُ، فَقَالَ عَلِي: أَمَا إِنهُ لَا
يَمْنَعُنِي غَضَبِي عَلَيْكَ أَنْ أَحَدثَكَ مَا سَمِعْتُ مِنْ
رَسُولِ اللهِ صلى الله عليه وسلم فِي عِيَادَةِ الْمَرِيضِ،
يَقُولُ: إِذَا عَادَ الرجُلُ مِنْكُمْ أَخَاهُ لَمْ يَزَلْ يَخُوضُ
الرحْمَةَ، حَتى إِذَا جَلَسَ عِنْدَهُ غَمَرَتْهُ.

REFERENCING

Al-Ṭabarānī narrated this Ḥadīth in his *Awsaṭ* (7464) and al-Maḥāmili in his *Amālī* (116). The narrators in al-Maḥāmili's chain of narration are reliable and truthful except the Shaykh of Ibn Ṭulūn. The narrators in al-Ṭabarānī's chain of narration are also reliable and truthful except the *Tabiʿī* named Thuwayr, the bondsman of Umm Hani whom Al-Tirmidhī deemed to be good *ḥasan*. This Ḥadīth, however, has been narrated with similar wordings by many, such as Imam Muslim in his *Sahīḥ* collection (2568) via Thawbān, Ibn Ḥibbān in his *Ṣaḥīḥ* collection (2956) and al-Ḥākim in his *Mustadrak* (1227) both recorded it via Jābir.

Also, Ibn Ḥibbān narrated it in his *Ṣaḥīḥ* (2958), al-Ḥākim in his *Mustadrak* (1196) declaring it authentic, and alTirmidhī in his *Jāmiʿ*, all narrated it via ʿAlī b. Abi Ṭālib. Tirmidhī's wording is:

عَنْ ثُوَيْرٍ هُوَ: ابْنُ أَبِي فَاخِتَةَ، عَنْ أَبِيهِ، قَالَ: أَخَذَ عَلِي بِيَدِي، قَالَ: انْطَلِقْ بِنَا إِلَى الْحَسَنِ نَعُودُهُ، فَوَجَدْنَا عِنْدَهُ أَبَا مُوسَى، فَقَالَ عَلِي رضي الله عنه: أَعَائِدًا جِئْتَ يَا أَبَا مُوسَى أَمْ زَائِرًا، فَقَالَ: لَا بَلْ عَائِدًا. فَقَالَ عَلِي سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إلا صَلى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتى يُمْسِيَ، وَإِنْ عَادَهُ عَشِيَّةً إلا صَلى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنةِ . قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

Thuwayr, who is Ibn Abi Fākhitah, relates that his father said: "*ʿAli took me by the hand and said: 'Come with me to visit Ḥasan—he's ill.' We found Abu Musa there and ʿAli asked: 'Are you visiting the sick, O Abu Musa, or just visiting?'* He replied: *'No, rather I'm visiting the sick.'* ʿAli replied: *'I heard the Messenger of Allah (Allah's Peace and Blessings upon him) saying:*

'Any Muslim who visits another Muslim by day will have seventy-thousand angels praying for him until the evening. And if he visits him in the evening, seventy-thousand angels will pray for him until the morning, and he will have a fruitful orchard in Paradise.'"

Abu 'Īsa (al-Tirmidhī) says: "This Ḥadīth is *ḥasan gharīb.*"

POINTS OF BENEFIT

1. Visiting the sick is an enormous exposure to the Generous Mercy of Allah Ta'ālā, which, unfortunately, many people miss out on. It is one of the best opportunities to pray and make Du'a.

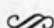
2. Mercy pours down upon the one visiting the sick and immerses them when they sit near the sick, speak gently to him, cheer him up, lift his spirits, and increase his hopes in Allah Ta'ālā. Imam Muslim narrated in his *Ṣaḥīḥ* collection (2572) in a Qudsi Ḥadīth:

قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إن
اللهَ عزوجل يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ،
مَرِضْتُ فَلَمْ تَعُدْنِي، قَالَ يَا رَب: كَيْفَ
أَعُودُكَ وَأَنْتَ رَب الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ
أَن عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ
أَنكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟.

Which means: *"The Messenger of Allah said, "Verily, Allah, the Exalted, and Glorious will say on the Day of Resurrection: 'O son of Adam, I was ill but you did not visit*

Me.' He would say: 'O my Lord, how could I visit you and You are the Lord of the worlds?' Thereupon He would say: 'Did you not know that such and such a slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him you would have found Me with him?"

This Ḥadīth is a great help to find Allah Ta'ālā for those searching for Him.



ḤADĪTH THIRTY-TWO

Ḥasan (upon him be peace) relates that the Noble Prophet (Allah bless him and his family and give them peace) said:

"May Allah have mercy upon the creditor who alleviates the financial burden of a debtor" or he said: "May Allah have mercy upon the creditor who extends the debtor's due date and ultimately forgives his debt."

أَخْبَرَنَا أَبُو عَبْدِ اللهِ مُحَمدُ بْنُ عُمَرَ بْنِ ثَابِتٍ،
أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ قُرَيْجٍ، أَخْبَرَنَا الصلَاحُ
بْنُ أَبِي عُمَرَ، أَخْبَرَنَا الْفَخْرُ بْنُ الْبُخَارِي،
أَخْبَرَنَا الزيْنُ بْنُ طَبَرْزَدَ، أَخْبَرَنَا أَبُو الْحَسَنِ
بْنُ الزاغُونِي، أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ النقُورِ،
أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ الْجَراحِ، أَخْبَرَنَا أَبُو
الْقَاسِمِ الْبَغَوِي، أَخْبَرَنَا كَامِلُ بْنُ طَلْحَةَ
الْجَحْدَرِي، حَدثَنَا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ،
أَن نَبِي اللهِ صلى الله عليه وسلم قَالَ:
رَحِمَ اللهُ مَنْ يَسرَ عَلَى مُعْسِرٍ، أَوْ قَالَ:
مَنْ أَنْظَرَ مُعْسِرًا وَمَحَا عَنْهُ.

REFERENCING

The chain of narration is *mursal* (interrupted) in addition to its weakness—see Ibn Mubarak's *Zuhd* and *Raqā'iq* (774). Imam Muslim narrated a similar Ḥadīth in his *Ṣaḥīḥ* (3015) with similar wording via ʿUbādah b. Walīd b. ʿUbādah b. Ṣāmit, who said:

عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصامِتِ،
قَالَ: خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هَذَا
الْحَي مِنْ الأَنْصَارِ قَبْلَ أَنْ يَهْلِكُوا، فَكَانَ
أَولُ مَنْ لَقِينَا أَبَا الْيَسَرِ صَاحِبَ رَسُولِ اللهِ
صلى الله عليه وسلم وَمَعَهُ غُلَامٌ لَهُ مَعَهُ
ضِمَامَةٌ مِنْ صُحُفٍ، وَعَلَى أَبِي الْيُسرِ (كعب
بن عمرو السُلمي) بُرْدَةٌ وَمَعَافِرِي وَعَلَى
غُلَامِهِ بُرْدَةٌ وَمَعَافِرِي، فَقَالَ لَهُ أَبِي: يَا عَم إِنِي
أَرَى فِي وَجْهِكَ سَفْعَةً مِنْ غَضَبٍ؟، قَالَ:
أَجَلْ كَانَ لِي عَلَى فُلَانِ ابْنِ فُلَانٍ الْحَرَامِي
مَالٌ، فَأَتَيْتُ أَهْلَهُ، فَسَلمْتُ، فَقُلْتُ: ثَم هُوَ،
قَالُوا: لَا فَخَرَجَ عَلَي ابْنٌ لَهُ جَفْرٌ، فَقُلْتُ
لَهُ: أَيْنَ أَبُوكَ؟، قَالَ: سَمعَ صَوْتَكَ فَدَخَلَ
أَرِيكَةَ أُمي، فَقُلْتُ: اخْرُجْ إِلَي فَقَدْ عَلِمْتُ

أَيْنَ أَنْتَ فَخَرَجَ، فَقُلْتُ: مَا حَمَلَكَ عَلَى أَنِ
اخْتَبَأْتَ مِني؟، قَالَ: أَنَا وَاللهِ أُحَدثُكَ، ثُم لَا
أَكْذِبُكَ خَشِيتُ وَاللهِ أَنْ أُحَدثَكَ فَأَكْذِبَكَ،
وَأَنْ أَعِدَكَ فَأُخْلِفَكَ وَكُنْتَ صَاحِبَ
رَسُولَ اللهِ صلى الله عليه وسلم وَكُنْتُ وَاللهِ
مُعْسِرًا، قَالَ: قُلْتُ: آللهِ، قَالَ: اللهِ، قُلْتُ:
آللهِ، قَالَ: اللهِ، قُلْتُ: آللهِ، قَالَ: اللهِ، قَالَ:
فَأَتَى بِصَحِيفَتِهِ، فَمَحَاهَا بِيَدِهِ، فَقَالَ: إِنْ
وَجَدْتَ قَضَاءً، فَاقْضِنِي وَإِلا أَنْتَ فِي حِل،
فَأَشْهَدُ بَصَرُ عَيْنَي هَاتَيْنِ، وَوَضَعَ إِصْبَعَيْهِ
عَلَى عَيْنَيْهِ وَسَمْعُ أُذُنَي هَاتَيْنِ وَوَعَاهُ قَلْبِي
هَذَا، وَأَشَارَ إِلَى مَنَاطِ قَلْبِهِ رَسُولَ اللهِ صلى
الله عليه وسلم وَهُوَ يَقُولُ: مَنْ أَنْظَرَ مُعْسِرًا
أَوْ وَضَعَ عَنْهُ أَظَلهُ اللهُ فِي ظِلِهِ ، قَالَ: فَقُلْتُ
لَهُ: أَنَا يَا عَم لَوْ أَنكَ أَخَذْتَ بُرْدَةَ غُلَامِكَ
وَأَعْطَيْتَهُ مَعَافِرِيكَ، وَأَخَذْتَ مَعَافِرِيهُ
وَأَعْطَيْتَهُ بُرْدَتَكَ، فَكَانَتْ عَلَيْكَ حُلةٌ وَعَلَيْهِ
حُلةٌ، فَمَسَحَ رَأْسِي، وَقَالَ: اللهُم بَارِكْ فِيهِ

يَا ابْنَ أَخِي بَصَرُ عَيْنَيَ هَاتَيْنِ، وَسَمْعُ أُذُنَي
هَاتَيْنِ، وَوَعَاهُ قَلْبِي هَذَا وَأَشَارَ إِلَى مَنَاطِ قَلْبِهِ
رَسُولَ اللهِ صلى الله عليه وسلم وَهُوَ يَقُولُ:
أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ،
وَكَانَ أَنْ أَعْطَيْتُهُ مِنْ مَتَاعِ الدنْيَا أَهْوَنَ عَلَي
مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ.

"My father and I set out to a specific locality of the Anṣār intending to seek knowledge before a time would come when they would all meet their demise [and we would miss the opportunity to benefit from their knowledge]. The first person to meet us was Abu Yasar (whose real name is Ka'b b. 'Amr al-Sulami), the Companion of the Messenger of Allah (Allah's Peace and Blessings upon him), who had a helper with him carrying his papers. Abu Yasar was wearing a fine green cloak and the boy was wearing one too. So my father (Walīd) said to Abu Yasar: "*O Uncle, you look angry.*"

Abu Yasar replied: "*Yes [and this why]. A man from the Ḥarāmī clan owed me money, so I went to his house, greeted the dwellers and asked: 'Is the man of the house home?'* They replied: *'No'* when suddenly his young son came out to me and I asked him: *'Where's your father?'* The boy answered: *'He heard your voice and went into my mother's quarters.'* So I called out: *'Come out to me because I know where you are!'* and he came. I asked: *'What made you hide from me?'* He replied: *'I'll tell you and I swear by Allah, I won't lie. By Allah, I was afraid that I was going to speak*

to you [about my debt] and lie. That I would have promised you, then turned around and broke my promise...and you are the Companion of Messenger of Allah (Allah bless him and his family and give them peace), and I swear by Allah, I am unable to pay at this time.'"

Abu Yasar said: *"I asked [the debtor]: 'You swear by Allah?'* The Ḥarāmī man said: *'By Allah.'* I asked again: *'You swear by Allah?'* The Ḥarāmī man said: *'By Allah.'* I asked for the last time: *'You swear by Allah?'* The Ḥarāmī man said: *'Yes, by Allah.'* So Abu Yasar took out his record book and erased the debt with his hand then said: *'If you can repay me, then do so. Otherwise, your debt is absolved, and I testify to this with my own two eyes, the hearing of my own two ears, and my heart' and he pointed to his heart, then quoted the Messenger of Allah (Allah's Peace and Blessings upon him) saying:*

Whoever extends the due date of a struggling debtor and ultimately forgives his debt will be shaded by Allah's Shade [on the Day of Judgment].

After Abu Yasar finished narrating that incident, ʿUbādah went on to say to Abu Yasar: *'It would be better if you were to take your helper's cloak (burda) and give him your maʿfir (a specific tribal cloak), and take his maʿfir and give him your burda, so you would have a garment and so would he.'* Then Abu Yasar wiped my head and said happily: *'May Allah bless you, O my nephew; my two eyes have seen and my two ears have heard and my heart has understood,'* and the Prophet pointed to his heart, and likewise the narrator Walīd also pointed to his heart when he said that portion, and continued narrating: *'The Prophet pointed to his heart when saying to me:*

'Feed them (i.e. helpers and servants) from that which you eat, and clothe them from that which you wear.' So for me to give my helper from the things of this world is easier for me than for him to take my good deeds on the Day of Judgment."

Imam Muslim records another narration in his *Ṣaḥīḥ* (1565) with similar wording via ʿAbdullah b. Abi Qatada:

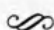
عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، أَن أَبَا قَتَادَةَ: طَلَبَ غَرِيمًا لَهُ فَتَوَارَى عَنْهُ، ثُم وَجَدَهُ، فَقَالَ: إِنِي مُعْسِرٌ، فَقَالَ: آللهِ، قَالَ: آللهِ، قَالَ: فَإِنِي سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: مَنْ سَرهُ أَنْ يُنْجِيَهُ اللهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، فَلْيُنَفسْ عَنْ مُعْسِرٍ، أَوْ يَضَعْ عَنْهُ.

Abu Qatada wanted to collect a debt owed to him by someone, but the man hid from him. Eventually Abu Qatada found him and the man said: *"I am finding it difficult to repay you."* Abu Qatada asked: *"You swear by Allah?"* He replied: *"I swear by Allah."* Abu Qatada said: *"Indeed, I heard the Messenger of Allah (Allah's Peace and Blessings upon him) saying:*

Whoever desires Allah to save himself from punishment on the Day of Judgment, then let him extend the debtor's due date or forgive his debt.

POINTS OF BENEFIT

1. To relieve someone who is extremely worried and to assist the needy is a cool spiritual breeze from the cool breezes of Allah's mercy. So whoever intends to expose himself to them becomes truly successful.
2. To alleviate the difficulty of the financially burdened and to conceal their imperfections are among the characers that earn those who practice them nobility and Allah's limitless mercy.



ḤADĪTH THIRTY-THREE

Ḥasan al-Basri (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

"May Allah have mercy upon a servant who spoke and benefited, or remained silent and was saved."

أَخْبَرَنَا الْبُرْهَانُ إِبْرَاهِيمُ بْنُ عُمَرَ بْنِ إِبْرَاهِيمَ بْنِ مُفْلِحٍ، أَخبرَنَا أَبِي، أَخْبَرَنَا أَبُو بَكْرِ بْنِ الْمُحِبِ، أَخْبَرَنَا أَبُو الْحَجاجِ الْمُزي، أَخبرَنَا بْنُ أَبِي عُمَرَ، وَبْنُ الْبُخَارِي، قَالَا: أَخْبَرَنَا الشيْخُ الْمُوَفقُ بْنُ قُدَامَةَ، وَأَبُو حَفْصِ بْنُ طَبَرْزَدَ، قَالَا: حدثَنَا أَبُو الْحَسَنِ الزاغُونِي، قَالَ هُوَ وَالْمُوفقُ أَخبَرَنَا بْنُ النقُورِ، أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ الْجَراحِ، أَخْبَرَنَا أَبُو الْقَاسِمِ الْبَغَوِي، أَخْبَرَنَا أَبُو يَحْيَى الْجَحْدَرِي، أَخْبَرَنَا الْمُبَارَكُ بْنُ فُضَالَةَ، عَنِ الْحَسَنِ، أَن رَسُولَ اللهِ صلى الله عليه وسلم قَالَ:

رَحِمَ اللهُ عَبْدًا قَالَ فَغَنِمَ، أَوْ سَكَتَ فَسَلِمَ.

REFERENCING

Al-Shihāb narrated this Ḥadīth in his *Musnad* (581) and al-Bayhaqī in his *Shuʿab* (4931) with a *ḥasan* chain up to al-Ḥasan al-Baṣrī; the Ḥadīth is *mursal* (interrupted) from this point up. Al-Bukhārī (6475) and Muslim (49) narrated a similar Ḥadīth, however, via Abu Hurayrah, who relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ
خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ
الآخِرِ، فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ
وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ.

"Whoever believes in Allah and the Last Day must speak well or remain silent. Whoever believes in Allah and the Last Day must respect his neighbour. Whoever believes in Allah and the Last Day must honour his guest."

Al-Ḥākim authenticated in his *Mustadrak* (3478), and al-Tirmidhī recorded in his *Jāmiʿ* (2616) and the wording is his, via Muʿādh b. Jabal who said:

عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: (كُنْتُ مَعَ النبِي
صلى الله عليه وسلم فِي سَفَرٍ، فَأَصْبَحْتُ
يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ: يَا رَسُولَ
اللهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنةَ، وَيُبَاعِدُنِي
عَنِ النارِ، قَالَ: لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ

وَإِنهُ لَيَسِيرٌ عَلَى مَنْ يَسرَهُ اللهُ عَلَيْهِ، تَعْبُدُ اللهَ وَلَا تُشْرِكْ بِهِ شَيْئًا، وَتُقِيمُ الصلَاةَ، وَتُؤْتِي الزكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُج الْبَيْتَ ثُم قَالَ: أَلَا أَدُلكَ عَلَى أَبْوَابِ الْخَيْرِ: الصوْمُ جُنةٌ، وَالصدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النارَ، وَصَلَاةُ الرجُلِ مِنْ جَوْفِ الليْلِ، قَالَ ثُم تَلَا: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ حَتى بَلَغَ يَعْمَلُونَ، ثُم قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللهِ، قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ، ثُم قَالَ: أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلهِ؟ قُلْتُ: بَلَى يَا نَبِي اللهِ، فَأَخَذَ بِلِسَانِهِ قَالَ: كُف عَلَيْكَ هَذَا ، فَقُلْتُ: يَا نَبِي اللهِ وَإِنا لَمُؤَاخَذُونَ بِمَا نَتَكَلمُ بِهِ؟ فَقَالَ: ثَكِلَتْكَ أُمكَ يَا مُعَاذُ وَهَلْ يَكُب الناسَ فِي النارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلا حَصَائِدُ أَلْسِنَتِهِمْ.

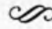
"I was with the Messenger of Allah (Allah's Peace and Blessings upon him) on a journey, and one morning

while we were travelling, I found myself close to him, so I asked: *'O Messenger of Allah, tell me of a deed that will enter me into Paradise and distance me from the Hellfire.'* He replied: *'You have asked me about something great, yet it is easy for those to whom Allah facilitates it; worship Allah and associate nothing with Him. Establish the daily prayer, pay the poor-due (zakat), fast Ramadan and perform Hajj.'* Then he said: *'Shall I guide you to the doors to all goodness? Fasting is a shield [against sin]. Charity extinguishes sins like water extinguishes fire and the prayer of a man in the dead of night [can remove great sin and strengthen one's iman].'* Then he recited: ﴿*They arise from their beds; they supplicate their Lord in fear and hope, and of what We have provided them, they spend. So no soul knows what is hidden for them of that which will delight their eyes; a reward for what they did.*﴾ (Sajdah: 16-17) Then he continued: "*Shall I not tell you about the foundation of the religion, its main support-pillar, and the peak of its summit?*" I said: "*Please do, O Messenger of Allah.*" He said: "*The foundation of the religion is Islam (submission to the truth), its main support-pillar is the five daily prayers, and the peak of its summit is jihād.*" Then he taught: "*Shall I not tell what controls all that?*" I asked: "*Please do, O Prophet of Allah.*" So he grabbed his own tongue and said: "*Control this.*" I asked: "*O Prophet of Allah, are you saying that we can be punished for what we say?*" He replied: "*May your mother weep over you, O Muʿādh! Shall people be harshly thrown into the Hellfire upon their faces or their noses except by what is uttered by their tongues?*"

Abu ʿĪsā (al-Tirmidhī) said: "This Ḥadīth is *ḥasan ṣaḥīḥ*." And the abridged Ḥadīth of Muʿādh is recorded in Ibn Ḥibbān's *Ṣaḥīḥ* (214).

POINTS OF BENEFIT

1. The importance of curbing negative and unbeneficial speech, and training up the virtue of silence, and planning to receive a reward from Allah Ta'ālā by it. This is from one of the ways to be exposed to the massive atmospheres of Allah's Mercy.
2. Your words are yours provided they do not exit your mouth. But when they are uttered, they are either for you or against you.
3. Disciplining the tongue to only speak good and limit it to positive contributions. Speaking only in positive ways is a Prophetic Sunnah and a way of closeness and exposure to Allah's Mercy.



ḤADĪTH THIRTY-FOUR

Ibn ʿAbbās relates that the Messenger of Allah (Allah be pleased with them) used to say between the two prostrations:

> *"O Allah! Forgive me, have mercy upon me, grant me well-being, provide for me, mend me and guide me."*

أَخْبَرَنَا الزيْنُ عَبْدُ الرحْمَنِ بْنُ أَحْمَدَ بْنِ أَبِي عُمَرَ، أَخْبَرَنَا أَبُو الْعَباسِ بْنُ... (لعله أحمد بن محمد بن أبي الفتح الشهاب الصالحي المقدسي الحداد أبو العباس المجاهد)[15]، وَفَاطِمَةُ بْنَةُ الْحُرَسْتَانِي، قَالَا: أَخْبَرَنَا الْمَشَايِخُ الثلَاثَةُ: ابْنُ الْحُرَسْتَانِي، وَابْنِ الْبَالِسِي، وَأَحْمَدُ بْنُ عَلِي الْمَرْدَاوِي، قَالُوا: أَخْبَرَنَا أَبُو الْحَجاجِ الْمُزي، أَخْبَرَنَا ابْنُ أَبِي عُمَرَ، وَسَعْدُ الْخَيْرِ بْنُ أَبِي الْقَاسِمِ النابُلْسِي، وَأَخُوهُ أَبُو الْفَرَجِ، وَإِبْرَاهِيمُ بْنُ عُثْمَانَ، قَالَ الْأَولُ أَخْبَرَنَا أَبُو الْمَعَالِي بْنُ الزيْنِ، وَقَالَ الْبَاقُونَ أَخْبَرَنَا أَبُو

15 The manuscript is unclear, but he seems to be Abu al-ʿAbbās ibn al-Mujāhid.

مُحمدِ الأَسَدِي، قَالَا: أَخْبَرَنَا أَبُو الْقَاسِم
الْأَسَدِي، أَخْبَرَنَا أَبُو الْقَاسِم الْمِصيصي، أَخْبَرَنَا
أَبُو الْحَسَنِ بْنُ يَاسِرٍ، أَخْبَرَنَا أَبُو الْقَاسِم بْنُ أَبِي
الْعَقِبِ، حَدثَنَا أَبُو مُحَمدٍ الْقَاسِمُ بْنُ مُوسَى
الْأَشْيَبُ، حَدثَنَا مَرْوَانُ بْنُ رِزْقِ اللهِ، حَدثَنَا
زَيْدُ بْنُ الْحُبَابِ، حَدثَنَا كَامِلُ بْنُ الْعَلَاءِ أَبُو
الْعَلَاءِ، حَدثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ، عَنِ ابْنِ عَباسٍ، قَالَ: كَانَ رَسُولُ اللهِ
صلى الله عليه وسلم يَقُولُ بَيْنَ السجْدَتَيْنِ:

اللهُم اغْفِرْ لِي، وَارْحَمْنِي، وَعَافِنِي،
وَارْزُقْنِي، وَاجْبُرْنِي، وَاهْدِنِي.

REFERENCING

Al-Ḥākim narrated this Ḥadīth and declared it authentic in his *Mustadrak* (942), al-Diya' al-Maqdisī recorded it in his authentic collection *al-'Aḥādīth al-Mukhtārah* (3489), and al-Tirmidhī in his *Jāmiʿ* (284) declaring: "This Ḥadīth is *gharīb*"—this indicates that he considered it defective.

A close enough narration is narrated by Imam Muslim in his *Ṣaḥīḥ* (2699) records via Abu Malik al-Ashjaʿī, who relates that his father said:

عن طارق الأشجعي، قَالَ: كَانَ
الرجُلُ إِذَا أَسْلَمَ، عَلمَهُ النبِي صلى

الله عليه وسلم الصلاة، ثُم أَمَرَهُ أَنْ
يَدْعُوَ بِهَؤُلَاءِ الْكَلِمَاتِ:
اللهُم اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي
وَعَافِنِي وَارْزُقْنِي.

"When a man embraces Islam, the Prophet (Allah's Peace and Blessings upon him) would teach him *ṣalāh*. Then he would instruct him to recite these words:

'Allahum magh-fir lī, war-ḥam-nī, wah-di-nī, wa ʿā-fi-nī, war-zuq-ni' (O Allah! Forgive me, have mercy upon me, guide me, grant me well-being, and provide for me.)"

POINTS OF BENEFIT

1. This beautiful supplication is a Prophetic gift that sums up all the good of the Dunya and Akhira, and a Muslim should take advantage of it.

2. The importance of this comprehensive supplication which the Prophet (Allah's Peace and Blessings upon him) would teach to anyone who embraced Islam, because of what it contains of beauty, brokenness before Allah Ta'alā, universal good and exposing one's self to Allah's Mercy and attracting it. So may Allah Ta'alā bless and give peace to our beloved Prophet Muhammad, the one who taught people all good.

3. The Prophetic love and kindess with those who newly embraced the faith in Allah Ta'alā; The Creator of all, to pray for steadfastness and guidance, and this is for them and all.

ḤADĪTH THIRTY-FIVE

Safwān b. ʿAmr said: "I heard Rāshid b. Saʿd say: 'If you see the dying person experiencing extreme difficulty, then know that he has been granted Allah's mercy.'"

Abu Bakr b. Ḥazm relates, that his father relates, that his grandfather said: "The Messenger of Allah (Allah's Peace and Blessings upon him) said:

"Whoever visits an ill person becomes immersed in Allah's Mercy from the time he sets out until he sits down with the sick person—then he becomes submerged in it. Then when he returns back, he remains immersed in Allah's Mercy until he arrives from whence he came."

أَخْبَرَنَا أَبُو عُمَرَ يُوسُفُ حَسَنِ بْنِ الْمُبَرِدِ، أَخْبَرَتْنَا فَاطِمَةُ الْحُرَسْتَانِيةُ قِرَاءَةً عَلَيْهَا، أَخْبَرَنَا أَبُو عَبْدِ الرحْمَنِ بْنُ الْحُرَسْتَانِي، أَخْبَرَنَا أَبُو الْحَجاجِ الْمُزي، أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ أَبِي عِمْرَانَ أَبُو الْمَعَالِي بْنُ الزيْنِ، أَخْبَرَنَا أَبُو الْقَاسِمِ الأَسَدِي، أَخْبَرَنَا أَبُو الْقَاسِمِ الْمِصيصِي، أَخْبَرَنَا أَبُو الْحَسَنِ بْنُ يَاسِرٍ، أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الْعَقِبِ، أَخْبَرَنَا أَبُو مُحَمدٍ الْقَاسِمُ بْنُ مُوسَى، حَدثَنَا الْحَجاجُ بْنُ حَمْزَةَ، حَدثَنَا الْمُسَيبُ بْنُ وَاضِحٍ، حَدثنَا بَقِيةُ، عَنْ

صَفْوَانَ بْنِ عَمْرٍو، قَالَ:

سَمِعْتُ رَاشِدَ بْنَ سَعْدٍ، يَقُولُ: إِذَا رَأَيْتَ الْمَيتَ

شَدِيدَ النزْعِ فَاعْلَمْ أَنهُ مَرْحُومٌ.

قَالَ: أَبُو مُحَمدِ بْنُ مُوسَى، وَحَدثَنَا الْحَسَنُ

بْنُ يَحْيَى، عَنْ خَالِدِ بْنِ مَخْلَدٍ، حَدثَنِي قَيْسُ

بْنُ أَبِي عَمْرَةَ، سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي بَكْرِ

بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ جَدهِ، عَنِ النبِي

صلى الله عليه وسلم قَالَ:

مَنْ عَادَ مَرِيضًا فَلَا يَزَالُ فِي الرحْمَةِ خَائِضًا،

حَتى إِذَا قَعَدَ اسْتَنْقَعَ فِيهَا، ثُم إِذَا رَجَعَ لَا يَزَالُ

يَخُوضُ فِيهَا حَتى يَرْجِعَ مِنْ حَيْثُ جَاءَ.

REFERENCING

Imam Ahmad narrated this Ḥadīth in his *Musnad* (15370), and al-Ṭabarānī in his *Awsaṭ* (903) and *Kabīr* (204). Al-Ṭabarānī's chains of narration contain weakness. Discussion has proceeded about the Ḥadīth of Thawbān under Ḥadīth thirty-one (31) in this book. The wording of Muslim (2571) is via Thawbān, the bondsman of the Messenger of Allah (Allah's Peace and Blessings upon him), who relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنةِ

، قِيلَ: يَا رَسُولَ اللهِ، وَمَا خُرْفَةُ

الْجَنةِ؟ قَالَ: جَنَاهَا.

"Whoever visits the sick will experience the orchards of Paradise." Someone asked: *"O Messenger of Allah, what is meant by the orchards of Paradise?"* He replied: *"Picking its fruit."*

Scholars say '*picking its fruit*' means that when someone visits the sick, it is like he is visiting a garden in Paradise and gets to pick its fruit.

And greater than all of that is what is recorded in Muslim's *Ṣaḥīḥ* (2572), via Abu Hurayrah who relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

إن الله عزوجل يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ،

مَرِضْتُ فَلَمْ تَعُدْنِي، قَالَ يَا رَب: كَيْفَ أَعُودُكَ

وَأَنْتَ رَب الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَن عَبْدِي

فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنكَ لَوْ عُدْتَهُ

لَوَجَدْتَنِي عِنْدَهُ ؟ يَا ابْنَ آدَمَ، اسْتَطْعَمْتُكَ فَلَمْ

تُطْعِمْنِي، قَالَ يَا رَب: وَكَيْفَ أُطْعِمُكَ وَأَنْتَ

رَب الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنهُ اسْتَطْعَمَكَ

عَبْدِي فُلَانٌ؟ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنكَ

لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ،

اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ يَا رَب: كَيْفَ

أَسْقِيكَ وَأَنْتَ رَب الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ
عَبْدِي فُلَانٌ، فَلَمْ تَسْقِهِ، أَمَا إنكَ لَوْ سَقَيْتَهُ
وَجَدْتَ ذَلِكَ عِنْدِي؟.

Indeed, Allah will say on the Day of Judgment: 'O Son of Adam, I became ill but you did not visit Me.' He will reply: 'O Lord, how could I have visited You whereas You are the Lord of the Worlds?' Allah will reply: 'Did you not know that My servant so-and-so became ill, but you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O Son of Adam, I begged you for food but you did not feed Me.' He will ask: 'O Lord, but how could I feed You whereas You are the Lord of the Worlds?' Allah will reply: 'Did you not know that My servant so-and-so begged you for food, but you did not feed him? Did you not know that if you had fed him, you would have stored that with Me? O Son of Adam, I begged you for drink, but you did not give Me.' He will shamefully reply: 'O Lord, how could I give You to drink whereas You are the Lord of the Worlds?' Allah will reply: 'My servant so-and-so begged you for a drink, but you did not give him. If you had given him to drink, you would have stored that with Me [as a reward for you in the ākhira].'

Allah Ta'ālā says in *Al-A'raf: 146*:

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الذِينَ يَتَكَبرُونَ
فِي الْأَرْضِ بِغَيْرِ الْحَق وَإِن يَرَوْا كُل آيَةٍ
لا يُؤْمِنُوا بِهَا وَإِن يَرَوْا سَبِيلَ الرشْدِ لَا

يَتخِذُوهُ سَبِيلًا وَإِن يَرَوْا سَبِيلَ الْغَيِّ
يَتخِذُوهُ سَبِيلًا ذُٰلِكَ بِأَنهُمْ كَذبُوا بِآيَاتِنَا
وَكَانُوا عَنْهَا غَافِلِينَ﴾

﴿*I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of guidance, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.*﴾ (Aʿraf: 146)

POINTS OF BENEFIT

1. One of the greatest places that a person can earn the *Riḍā* or good pleasure of Allah Taʿalā and His Closesness is by visiting the sick. It is but one of the places of Paradise on earth.

2. One of the greatest places where a person's supplications are answered is at the location of a sick person—as evinced by Allah's word in this *Ḥadīth Qudsi*:

أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟

"Did you not know that My servant so-and-so became ill, but you did not visit him? Did you not know that if you had visited him, you would have found Me with him?"

3. Abu Nuʿaym's *Ḥilya* (4772), Bayhaqī's *Zuhd* (378), and others record with a a very weak chain that Prophet Dawud (upon him be peace) said: *"My Loving God, where can I find you?"* Allah Taʿalā replied: *"With the broken-hearted."*



ḤADĪTH THIRTY-SIX

ʿAisha (Allah be pleased with her) said: *"Some Bedouins came to the Companions and asked: 'Do you kiss your boy children?'* They replied: *'Yes.'* The Bedouins said: *'As for us, by Allah, we do not kiss our boys.'* So the Messenger of Allah (Allah's Peace and Blessings upon him) said:

"What am I to do if Allah has taken mercy away from you?"

أَخْبَرَنَا التقِي أَبُو بَكْرِ بْنُ مُوسَى الْأَنْصَارِي، أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ قُرَيْجٍ، أَخْبَرَنَا الصلَاحُ بْنُ أَبِي عُمَرَ، أَخْبَرَنَا الْفَخْرُ بْنُ الْبُخَارِي، أَخْبَرَنَا حَنْبَلُ بْنُ عَبْدِ اللهِ، أَخْبَرَنَا هِبَةُ اللهِ بْنُ مُحَمدٍ، أَخْبَرَنَا الْحَسَنُ بْنُ عَلِي، أَخْبَرَنَا أَحْمَدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ، حَدثَنِي أَبِي، حَدثَنَا عَبْدُ اللهِ بْنُ غَنْمٍ، حَدثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَدِمَتْ نَاسٌ مِنَ الْأَعْرَابِ، فَقَالُوا: تُقَبلُونَ صِبْيَانَكُمْ؟، فَقَالُوا: نَعَمْ، فَقَالُوا: وَلَكِن وَاللهِ مَا نُقَبلُ، فَقَالَ رَسُولُ اللهُ صلى الله عليه وسلم:

وَأَمْلِكُ إِنْ كَانَ اللهُ نَزَعَ مِنْكُمُ الرحْمَةَ ؟

REFERENCING

Al-Bukhārī (5998) and Muslim (2320) narrated this Ḥadīth via The Mother of the Believers, our Lady ʿAisha (Allah be pleased with her). The wording of Muslim (2320):

عَنْ عَائِشَةَ، قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ
عَلَى رَسُولِ اللهِ صلى الله عليه وسلم فَقَالُوا:
أَتُقَبِلُونَ صِبْيَانَكُمْ، فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنا
وَاللهِ مَا نُقَبِلُ، فَقَالَ رَسُولُ اللهِ صلى الله عليه
وسلم: وَأَمْلِكُ إِنْ كَانَ اللهُ نَزَعَ مِنْكُمُ الرحْمَةَ ،
وقَالَ ابْنُ نُمَيْرٍ: مِنْ قَلْبِكَ الرحْمَةَ.

ʿAisha relates: "*Some Bedouins came to the Companions and asked: 'Do you kiss your children?'* They replied: '*Yes.*' The Bedouins said: '*But, by Allah, we do not kiss our children.*' So the Messenger of Allah (Allah's Peace and Blessings upon him) said:

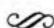
'*What am I to do if Allah has snatched mercy from you?*' Another narrator named Ibn Numayr related with similar wording that the Prophet said: '*What am I to do if Allah has seized mercy from your heart?*'"

POINTS OF BENEFIT

1. Showing mercy to one another infuses love and mercy in the hearts of all people, and conversely, *not* showing mercy to one another deprives us from the much needed love and mercy—may Allah protect us all.

2. Remarkably, in a such as short period of time, the Noble Prophet (Allah's Peace and Blessings upon him) was able

to infuse love and mercy in society to the extent that his Noble Companions (Allah be pleased with them) could draw from his fountain and show mercy to the young, the old and everyone else. This, all while the culture and norms of that era were to *not display affection*, even if they felt deep love and overwhelming mercy for their children. The Prophetic wish was a better world for all, where love and mercy is the norm.



ḤADĪTH THIRTY-SEVEN

ʿAbdullah b. ʿAbbās (Allah be pleased with them) relates that someone asked: "O Messenger of Allah, what is the case of those who were praying towards Masjid Al-Aqsa [before the *qibla* changed to the Kaʿba]—how should we consider their prayers?" Then Allah revealed:

﴿*Allah is not going to discard your prayers (īmān). Indeed, Allah is Most Kind and Most Merciful towards people."*﴾
(Baqarah: 143)

أَخْبَرَنَا النجْمُ عُمَرُ بْنُ إِبْرَاهِيمَ الْحَاكِمُ،
أَخْبَرَنَا أَبُو حَفْصٍ الرامِينِي، أَخْبَرَنَا أَبُو
بَكْرِ بْنُ الْمُحِبِّ، أَخْبَرَتْنَا زَيْنَبُ بِنْتُ
الْكَمَالِ، أَخْبَرَنَا الْمَشَايِخُ الثلَاثَةُ: أَبُو عَبْدِ اللهِ
الرسْتُمِي، وَأَبُو الْخَيْرِ الْبَاغَبَانُ، وَأَبُو الْفَرَجِ
الثقَفِي، قَالُوا: أَخْبَرَنَا أَبُو عَمْرٍو عَبْدُ الْوَهابِ
بْنُ مَنْدَهْ، أَخْبَرَنَا أَبِي، أَخْبَرَنَا عَبْدُ الرحْمَنِ بْنُ
يَحْيَى، وَمُحَمدُ بْنُ يُونُسَ، قَالَا: حَدثَنَا إِبْرَاهِيمُ
بْنُ حَكِيمٍ الْبَصْرِي، حَدثَنَا مُحَمدُ بْنُ كَثِيرٍ،
حَدثَنَا إِسْرَائِيلُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ

عِكْرِمَةَ، عَنِ ابْنِ عَباسٍ، قَالَ:

قِيلَ: يَا رَسُولَ اللهِ، وَهُمْ يُصَلونَ إِلَى

بَيْتِ الْمَقْدِسِ، لَمْ نَدْرِ مَا نَقُولُ فِيهِمْ؟

فَأَنْزَلَ اللهُ عزوجل:

﴿وَمَا كَانَ اللهُ لِيُضِيعَ إِيمَانَكُمْ إِنَ اللهَ

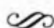
بِالناسِ لَرَءُوفٌ رَحِيمٌ﴾.

REFERENCING

Ibn Ḥibbān narrated this Ḥadīth in his *Ṣaḥīḥ* (1717), al-Ḥākim in his *Mustadrak* (2989), declaring it authentic and al-Tirmidhī in his *Jāmiʿ* (2964) declaring it: *ḥasan Ṣaḥīḥ*.

POINTS OF BENEFIT

1. Reviving the concept of transparency with Allah Ta'alā assuring worshippers that rewards from Allah Ta'alā will be granted even if no one else witnesses them, for Allah Ta'alā does not discard the reward of one who does good.
2. Teaching the faithfuls to have "good thinking" of Allah Ta'alā.
3. Informing all people that Allah Ta'alā is The All-Kind and All-Loving Merciful on them.



ḤADĪTH THIRTY-EIGHT

Abu Hurayrah relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

"None of you should ever say: 'O Allah, forgive me if You wish. O Allah, have mercy on me if You wish.' Instead, be assertive and confident when asking because no one can compel Him."

أَخْبَرَنَا أَبُو زَكَرِيا يَحْيَى بْنُ مُحمدٍ الْحَنَفِي، أَخْبَرَتْنَا أُم مُحَمدٍ بِنْتُ مُحَمدِ بْنِ الزيْنِ، أَخْبَرَنَا أَبُو الْعَباسِ الْحَنَفِي، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْحَنْبَلِي، أَخْبَرَنَا السجْزِي، أَخْبَرَنَا الداوُدِي، أَخْبَرَنَا السرْخَسِي، أَخْبَرَنَا الْفَرْبَرِي، أَخْبَرَنَا الْبُخَارِي، حَدثَنَا مُسَددٌ، حَدثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ، ح قَالَ الْبُخَارِي وَحَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَن رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: لَا يَقُولَن أَحَدُكُمُ اللهُم اغْفِرْ لِي إِنْ شِئْتَ، اللهُم ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمِ الْمَسْأَلَةَ فَإِنهُ لَا مُكْرِهَ لَهُ

REFERENCING

Al-Bukhārī (6339) and Muslim (2680) narrated this Ḥadīth in their authentic collection.

POINTS OF BENEFIT

1. Of the essentials of supplication is to be certain and assured when asking Allah Ta'ālā, firmly believing in His Promise:

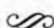
   ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

   -غافر:٦٠

   ﴿*Call upon me and I will answer you.*﴾ (Ghafir: 60).

   Allah Ta'ālā has promised to answer the supplicant; hence the supplicant simply has to selflessly call upon Allah Ta'ālā with certainty in the response. Among the essentials of praying to Allah Ta'ālā is to never doubt Him and fully believe in His Promise.

2. Supplications made with a complete belief of certitude, confidence, and surrender to Him Ta'ālā increases one's *īmān* in Allah Ta'ālā and brings one closer to his All-Merciful by removing all veils and impediments between one and his Lord.



ḤADĪTH THIRTY-NINE

Abu Hurayrah (Allah be pleased with him) relates that the Noble Prophet (Allah's Peace and Blessings upon him) said:

> *"None of you will ever attain salvation by his deeds."* They questioned: *"Not even you, O Messenger of Allah?" "Not even I,"* he replied, *"except that Allah has encompassed me with His Mercy. Therefore, contribute positively, go early and come back late, and [worship in] part of the night. Be balanced; be balanced and you will reach your goal."*

أَخْبَرَنَا أَبُو الْعَباسِ أَحْمَدُ بْنُ مُحمدِ الْحِمْصي،
أَخْبَرَتْنَا عَائِشَةُ بِنْتُ عَبْدِ الْهَادِي، أَخْبَرَنَا الشهَابُ
الديرمقرني، أَخْبَرَنَا السرَاجُ الْبَغْدَادِي، أَخْبَرَنَا
أَبُو الْوَقْتِ الصيْرَفِي، أَخْبَرَنَا عَبْدُ الرحْمَنِ بْنُ مُحَمدِ
بْنِ الْمُظَفرِ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمدِ بْنِ حَموَيْهِ،
أَخْبَرَنَا أَبُو عَبْدِ اللهِ بْنُ مَطَرٍ، أَخْبَرَنَا أَبُو عَبْدِ اللهِ
الْجُعْفِي، حَدثَنَا آدَمُ، حَدثَنَا بْنُ أَبِي ذِئْبٍ، عَنْ
سَعِيدٍ الْمَقْبُرِي، عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللهِ
صلى الله عليه وسلم:

لَنْ يُنَجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ، قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللهِ؟، قَالَ: وَلَا أَنَا، إلا أَنْ يَتَغَمدَني اللهُ بِرَحْمَتِهِ، فَسَددُوا، وَقَارِبُوا، وَاغْدُوا وَرُوحُوا، وَشَيْءٌ مِنَ الدلْجَةِ، وَالقَصْدَ القَصْدَ، تَبْلُغُوا .

REFERENCING

Al-Bukhārī (6463) and Muslim (5041) narrated this Ḥadīth in their authentic collection.

POINTS OF BENEFIT

1. A Prophetic lesion on the complete reliance on Allah Ta'alā while exhausting one's efforts. This is to mean that one ought to work with as much excellence as possible yet never to rely on his work, effort, knowledge or power. Instead, one should turn to Allah Ta'alā entirely and rely only upon Him, nothing else.
2. The importance of maintaining a balance and moderation in all affairs and avoiding immoderations and extremes, which is the way of Islam.

ḤADĪTH FORTY

Abu Hurayrah (Allah be pleased with him) relates that the Messenger of Allah (Allah's Peace and Blessings upon him) said:

Had the believer known the punishment that Allah has in store, no one would be hopeful to enter Paradise. And had the disbeliever known the mercy that Allah has in store, no one would ever despair from entering Paradise. Allah Almighty created one hundred mercies and placed only one among the entire creation, and through that one mercy, they show mercy to each other. Allah has retained ninety-nine mercies with Himself.

أَخْبَرَنَا أَبُو الْفَتْحِ مُحَمدُ بْنُ مُحَمدٍ الْمُزي، أَخْبَرَنَا أَبُو الْخَيْرِ مُحَمدُ بْنُ مُحَمدٍ الشيرَازِي، أَخْبَرَنَا الصلَاحُ بْنُ أَبِي عُمَرَ، أَخْبَرَنَا الْفَخْرُ بْنُ الْبُخَارِي، أَخْبَرَنَا أَبُو عَلِي الرصَافِي، أَخْبَرَنَا هِبَةُ اللهِ بْنُ مُحَمدٍ، أَخْبَرَنَا أَبُو عَلِي بْنُ الْمُذَهِبِ، أَخْبَرَنَا أَبُو بَكْرِ بْنُ مَالِكٍ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْإِمَامِ أَحْمَدَ، حَدثَنِي أَبِي، حَدثَنَا عَبْدُ الرحْمَنِ، حَدثَنَا زُهَيْرٌ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النبِي صلى الله عليه وسلم قَالَ:

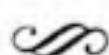
لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ
مَا طَمِعَ بِالْجَنَةِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا
عِنْدَ اللهِ مِنَ الرحْمَةِ مَا قَنَطَ مِنَ الْجَنةِ أَحَدٌ،
خَلَقَ اللهُ عزوجل مِائَةَ رَحْمَةٍ، فَوَضَعَ
وَاحِدَةً بَيْنَ الْخَلْقِ فَيَتَرَاحَمُونَ بِهَا، وَعِنْدَ
اللهِ تِسْعَةٌ وَتِسْعُونَ رَحْمَةً

REFERENCING

Imam Muslim narrated this Ḥadīth in his *Ṣaḥīḥ* (2757) and Ibn Ḥibbān in his Ṣaḥīḥ (345).

POINTS OF BENEFIT

1. This Ḥadīth is one of the many great hopes in Allah's limitless Mercy, regardless of how many sins one has committed and how major they are.
2. A believer must not be deluded by his good deeds. Rather, one should put his trust in Allah Ta'ālā while relentlessly doing good deeds, hoping for the Mercy of Allah Ta'ālā and His Love and Pardon.



CONCLUSION

Let us conclude this collection with something I read with Abi al-Baqā' Muḥammad Ibn al-Imād al-Am'di, from Abi Wafa Ibrāhīm Ibn Muḥammad al-Ḥalabī, in an unbroken chain up to › Abu Muḥammad b. Mawāhib al-Khidrī › up to the pious servant mentioned in the Quran—al-Khidr (upon him be peace) because Abu Muḥammad b. Mawāhib al-Khidrī would mention numerous times that he met him.

Jābir b. ʿAbdillah relates that the Messenger of Allah (Allah's Peace and Blessings upon him) came out to us and said:

> *"My beloved friend, Jibrīl, just left and he said to me, 'O Muḥammad, by the One who sent me in truth, indeed Allah has a servant among His servants who worshipped Allah for five hundred years on top of a mountain that is thirty cubits tall by thirty arm spans wide. There was a sea surrounding that mountain for sixteen thousand miles in each direction. Allah caused a sweet-water spring with a diameter of a few fingers wide to gush out for him, and that sweet water would form pools at the bottom of the mountain. There was also a pomegranate tree that bore pomegranates for him every single day, which nourished him for that day. In the evening, he would go down and use the water for his wudu' and eat of the pomegranate, then he would stand in prayer. He begged Allah that when it is his time to die, to 1) take his soul while he is in sujud (in prostration) to Allah, and 2) for Allah to protect his body from decomposing, 3) from the elements, and 4) from any change after death until he is resurrected in the selfsame position of sajdah (prostration). So Allah granted him all of*

that. We [i.e. Jibrīl] would pass by him whenever we landed on earth and whenever we ascended from earth.

And we found in the information [available to us] that he will be resurrected on the Day of Judgment before Allah, and Allah will declare: 'Let My servant enter Paradise by My Mercy.' He will say: 'But rather, by my deeds.' Allah will again say: 'Let My servant enter Paradise by My Mercy.' He will say: 'Rather, by my deeds.' So Allah will say to His angels: 'Weigh—for my servant—My favors upon him against his good deeds.' It was found that the mere blessing of eyesight alone had outweighed his five hundred years of worship—while the blessings of the rest of his healthy body remained to be weighed. Allah will then say: 'Take My servant to the Hellfire' and he will be dragged to the Hellfire. But the servant will cry out: 'O My Lord! Admit me to Paradise by Your Mercy!' Allah will say: 'Bring My servant back' and he will be made to stand before Allah. Allah will ask: 'O My servant, who created you when you were nothing?'

He will say, 'You, My Lord.'

Allah will question, 'Was that from your own doing or by My Mercy?'

He will say, 'No, it was by Your Mercy.'

Allah will question, 'Who gave you the strength to worship for five hundred years?'

He will say, 'You, O My Lord.'

Allah will question, 'Who provided the abode for you on the mountain in the middle of the sea, and provided for you a spring of sweet-water [while being surrounded by an ocean of salt water], and brought out pomegranates for you every day, whereas conventionally it only comes out once a year. And you begged Me to take your soul back while prostrating—and I did?'

He will say: 'You, O My Lord.'

Allah will say: 'All of that was out of My Mercy, and it is with My Mercy that I will admit you into Paradise... Admit My servant into Paradise by My Mercy! What a good servant you were, O My servant.' Then Allah will admit him into Paradise.' Jibrīl then said: 'Things only come to pass by the Mercy of Allah, O Muḥammad.'

A narrator in the chain named Sulaymān b. Ḥarām is unknown (*majhūl*). ʿUqaylī said: "Abu'l Fatḥ al-Azdī said: 'Sulaymān is disclaimed (*munkar*) in Ḥadīth.'" Both of them related this Ḥadīth at length via Muḥammad b. al-Munkadir"

أَخْبَرَنَا أَبُو بَكْرٍ الْبَزارُ، أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ الْمُهْتَدِي بِاللهِ، أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ سَلْمٍ، أَخْبَرَنَا أَبُو عَمْرٍو الدقاقُ، حَدثَنَا سُلَيْمَانُ، عَنْ مُحَمدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللهِ صلى الله عليه وسلم فَقَالَ:

خَرَجَ مِنْ عِنْدِي خَلِيلِي جِبْرِيلُ آنِفًا، فَقَالَ: يَا مُحَمدُ، وَالذِي بَعَثَنِي بِالْحَق، إِن لِلهِ عَبْدًا مِنْ عِبَادِهِ، عَبَدَ اللهَ خَمْسَ مِائَةِ سَنَةٍ، عَلَى رَأْسِ جَبَلٍ عَرْضُهُ وَطُولُهُ ثَلاثُونَ ذِرَاعًا فِي ثَلَاثِينَ ذِرَاعًا، وَالْبَحْرُ مُحِيطٌ بِهِ أَرْبَعَةَ آلَافِ فَرْسَخٍ مِنْ كُل نَاحِيَةٍ، وَأَخْرَجَ اللهُ لَهُ عَيْنًا عَذْبَةً بِعَرْضِ الْإِصْبعِ تَبَض بِمَاءٍ عَذْبٍ، فَيَسْتَنْقِعُ فِي أَسْفَلِ الْجَبَلِ، وَشَجَرَةُ رُمانٍ تُخْرِجُ

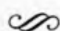
لَهُ فِي كُل يَوْمِ رُمانَةً فَتُغَذيهِ يَوْمَهُ، فَإِذَا أَمْسَى نَزَلَ فَأَصَابَ مِنَ الْوُضُوءِ، وَأَخَذَ تِلْكَ الرمانَة فَأَكَلَهَا، ثُم قَامَ لِصَلَاتِهِ، فَسَأَلَ رَبهُ عِنْدَ حُضُورِ الْأَجَلِ أَنْ يَقْبِضَهُ سَاجِدًا وَأَنْ لَا يَجْعَلَ لِلْأَرْضِ وَلَا لِشَيْءٍ يُفْسِدُهُ عَلَيْهِ سَبِيلًا، حَتى يَبْعَثَهُ وَهُوَ سَاجِدٌ، فَفَعَلَ، فَنَحْنُ نَمُر إِذَا هَبَطْنَا وَإِذَا عَرَجْنَا، فَنَجِدُ فِي الْعِلْمِ أَنهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ، فَيُوقَفُ بَيْنَ يَدَيِ اللهِ، فَيَقُولُ لَهُ الرب: أَدْخِلُوا عَبْدِيَ الْجَنةَ بِرَحْمَتِي، فَيَقُولُ: يَا رَب، بَلْ بِعَمَلِي !، فَيَقُولُ اللهُ: أَدْخِلُوا عَبْدِي الْجَنةَ بِرَحْمَتِي، فَيَقُولُ: بَلْ بِعَمَلِي !، فَيَقُولُ اللهُ لِلْمَلَائِكَةِ: قَايِسُوا عَبْدِي بِنِعْمَتِي عَلَيْهِ وَبِعَمَلِهِ، فَتُوجَدُ نِعْمَةُ الْبَصَرِ قَدْ أَحَاطَتْ بِعِبَادَةِ خَمْسِ مِائَةِ سَنَةٍ، وَبَقِيَتْ نِعْمَةُ الْجَسَدِ فَضْلًا عَلَيْهِ، فَيَقُولُ: أَدْخِلُوا عَبْدِيَ النارَ، قَالَ: فَيُجَر إِلَى النارِ، فَيُنَادِي: يَا رَب بِرَحْمَتِكَ أَدْخِلْنِي الْجَنةَ، فَيَقُولُ: رُدوا عَبْدِي، فَيُوقَفُ بَيْنَ يَدَيْهِ، فَيَقُولُ: يَا عَبْدِي، مَنْ خَلَقَكَ وَلَمْ تَكُ شَيْئًا؟، فَيَقُولُ: أَنْتَ يَا رَب، فَيَقُولُ: فَإِن ذَلِكَ مِنْ قِبَلِكَ أَمْ بِرَحْمَتِي؟، فَيَقُولُ:

بَلْ بِرَحْمَتِكَ، فَيَقُولُ: مَنْ قَواكَ لِعِبَادَةِ خَمْسِ مِائَةِ عَامٍ؟، فَيَقُولُ: أَنْتَ يَا رَب، فَيَقُولُ: مَنْ أَنْزَلَكَ فِي جَبَلٍ وَسَطَ اللجةِ، وَأَخْرَجَ لَكَ الْمَاءَ الْعَذْبَ مِنَ الْمَاءِ الْمَالِحِ، وَأَخْرَجَ لَكَ كُل يَوْمٍ رُمانَةً، وَإِنما تَخْرُجُ مَرةً فِي السنَةِ، وَسَأَلْتَنِي أَنْ أَقْبِضَكَ سَاجِدًا، فَفَعَلْتُ ذَلِكَ بِكَ؟، فَيَقُولُ: أَنْتَ يَا رَب، قَالَ: فَذَلِكَ بِرَحْمَتِي، وَبِرَحْمَتِي أُدْخِلُكَ الْجَنةَ، أَدْخِلُوا عَبْدِيَ الْجَنةَ بِرَحْمَتِي، فَنِعْمَ الْعَبْدَ كُنْتَ أَنْتَ يَا عَبْدِي، فَأَدْخَلَهُ اللهُ الْجَنةَ، وَقَالَ جِبْرِيلُ: إِنما الْأَشْيَاءُ بِرَحْمَةِ اللهِ يَا مُحَمدُ .

سُلَيْمَانُ بْنُ هَرَمٍ مَجْهُولٌ، قَالَ الْعُقَيْلِي: وَقَالَ أَبُو الْفَتْحِ الأَزْدِي: مُنْكَرُ الْحَدِيثِ، وَذَكَرَ كُل مِنْهُمَا حَدِيثَهُ نَقْلًا، عَنْ مُحَمدِ بْنِ الْمُنْكَدِرِ بِطُولِهِ.

REFERENCING

This Ḥadīth is narrated by al-Ḥākim in his *Mustadrak* (7701) declaring it authentic, and in al-Bayhaqī's *Shuʿab* (4620). The commonlink *(Madār)* of this narration revolves around Sulaymān b. Ḥarām al-Shāmī who is weak.



GENERAL LICENSE IN THE SANAD

إجازة عامة

IJĀZA ʿĀMMAH

In the Name of Allah, the Most Gracious, the Most Merciful

All praise belongs to Allah as befits His Majesty and Perfection, and may peace and blessings be upon our Master Muḥammad and his Family without exception.

I, the needy to His Mercies: Muhammad bin Yahya bin Muhammad al-Ninowy, narrate this book (and others) from the author, al-Imam al-Muḥaddith al-Shams Ibn Ṭūlūn (Allah have mercy on him) with a license (an *ʿijazah*) from a number of my *Shuyukh* (Allah have mercy upon them all and grant them the best in both abodes). One of them is:

1. our Shaykh who licensed us ➞ : my master, the *ʿAllamah*, *Musnid* of the Era, Abu'l Fayḍ, Muḥammad Yāsīn b. Muḥammad ʿĪsā al-Fādānī al-Makkī al-Jāwī al-Shafiʿī ➞
2. Shaykh Aḥmad b. ʿAbdullah al-Mukhallalātī al-Dimashqī al-Makkī ➞
3. the Sayyid, Muḥammad Abu Naṣr b. ʿAbd al-Qādir al-Khaṭīb al-Dimashqī ➞
4. Shaykh Muḥammad ʿUmar b. ʿAbd al-Ghanī al-Ghazzī ➞
5. Shaykh Aḥmad b. ʿUbaydullah b. ʿAskar al-ʿAṭṭār al-Dimashqī ➞
6. Shaykh Aḥmad b. ʿAli b. ʿUmar al-Munīnī al-Tarābulusī al-Ḥanafī ➞

7. Shaykh Muḥammad Abu'l Mawāhib b. ʿAbd al-Bāqī al-Ḥanbalī ➞
8. the Sharif, Shaykh Muḥammad b. Kamāl b. Ḥamzah Naqīb al-Ashrāf ➞
9. Shaykh Muḥammad b. Manṣūr b. Ibrāhīm b. al-Muḥibb ➞
10. Shaykh Muḥammad b. Muḥammad b. ʿAbd al-Raḥmān al-Bahnasī al-Shafiʿī al-Khalwatī ➞
11. the author, Shaykh Muḥammad b. ʿAli b. Aḥmad Ibn Ṭulūn al-Dimashqī—Allah have mercy upon them all.

I also narrate the author's books through tens if not hundreds of other chains of narration from my masters and Shuyukh which I have omitted here for fear of prolixity. Most or all can be found in my *Thabat* or my collection of chains of narration and *Shuyukh*, whose compilation I intend to complete and publish very soon, Allah-willing, entitled *Fatḥ al-ʿAzīz al-Qawī, bi Shuyūkh wa Asānīd Muḥammad b. Yaḥya al-Ninowy*.

I, hereby, grant a general license to whosoever wishes to accept it among the Muslims for this book from me to al-Imam al-Ḥāfidh al-Shams Ibn Ṭūlūn, with the conditions thereof known to the scholars of Isnād and Ḥadīth. I strongly advise those who accept it to hold fast to the Book and the Authentic Prophetic Sunnah, and to adhere to the *taqwā* of Allah Taʿalā, both in private and public, and to not forget me in their prayers, both private and public, and all praise belongs to Allah Taʿalā alone, Lord of the Worlds.

I conclude this book praising Allah, and sending peace and blessings upon our Master Muḥammad:

MUḤAMMAD B. YAHYA B. MUḤAMMAD AL-HUSAYNI AL-NINOWY AL-SHAFIʿĪ AL-HALABI

May Allah forgive him, his family, and all believers